

# THE MONTH

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# THE MONTH

VOL. CLXXI

MAY, 1938

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## EDITORIAL COMMENTS

### **Peace in the Mediterranean**

SOME gleams of God's Easter peace visited this distracted world when, on the evening of Holy Saturday, there was signed at Rome a comprehensive Agreement regarding outstanding differences between Italy and this country, the value of which extends far beyond the two States concerned. Only a month before, a shocking example of the working of "power politics" profoundly startled the world when, in violation of pledges both local and international, the Nazi Government annexed Austria by force of arms. The contrast between this ruthless pursuit of national ambitions, and the friendly and successful negotiations between two other great Powers, has favourably impressed all nations as their reactions have shown. France, for example, has hastened to inaugurate the same method to smooth out her divergencies with Italy, whilst other Powers have welcomed the implicit recognition of the fact that, in this crowded earth where interests of every sort are inevitably and inseparably interlocked, there are other and better means of maintaining peace than a selfish recourse to violence to secure national advantages, which pays no regard to the common good of humanity. There can obviously be no peace on earth if the law of the jungle is allowed to prevail among States and the general interests of mankind are lost sight of in a fierce struggle for power or wealth or territory. There has now been established amongst men a sufficient variety of means for the pacific discussion and settlement of their national disputes—direct diplomacy, the International Court, friendly arbitration—to make the appeal to brute force, except in necessary self-defence, a barbarous anachronism.

### **Recognition of Italy's Empire**

THE British-Italian Agreement necessarily carries with it the rescinding of what was the main Italian grievance against this country—the refusal to recognize the Italian

empire in Abyssinia, proclaimed just two years ago. England and France were chiefly responsible for the League of Nations condemnation of that enterprise and for the badly-conceived and inadequately-applied policy of economic sanctions which was meant to enforce it. It would be useless to reopen the whole question of the League and Italy which was discussed in these pages at the time but, although then fully persuaded on the evidence available that Italy was in the wrong in not using League methods to secure her rights against a fellow-member, we always recognized that the Italian people really thought that, on the evidence which *they* had, they were justified in exacting them by force. They had been taught by their Press that the League was, or had become, an instrument in the hands of France and England to maintain and advance French and English interests, and when they seemed to be breaking their engagements they felt that they were struggling against a continuance of the unfair treatment inflicted on them by the peace-settlement. We must own that it is not so easy now to believe in the League's pure love of justice, for its supineness in regard to the Chaco war, its toleration of Germany's breaches of treaty, its impotence in face of Japanese defiance, makes its interference with Italy seem a piece of unjust discrimination, whilst, on the other hand, after declaring Italy's Abyssinian adventure a criminal aggression, its members never ceased effectively to help the aggressor. Accordingly, the Italians were hardly to be blamed if they saw in its action, not zeal for justice, but rather self-interest, expediency and a desire to use "collective security" as a support for merely national policies. What wonder that these suspicions or convictions aroused them to prosecute all the more ardently what might otherwise have seemed a costly, uncertain and unproductive enterprise.

#### **Recognition not a moral decision**

**T**HEY persevered and won their Empire. The League has long ago formally cancelled its feeble and futile protest of sanctions. And now apparently (the language of the Agreement is vague but its purport is evident) it is to be asked, on May 9th, to rescind the resolution binding its members not to recognize the conquest, and on the advice of England and France it will doubtless do so. By the defection of three out of the seven Great Powers, the neutrality of the



United States and the adhesion of Soviet Russia, the influence of the League as embodying a high moral ideal—the might of all for the defence of each against injustice—has been destroyed. For international purposes it is now simply an alliance between England, France and Russia, and its decisions carry no moral weight with non-members. Still, it is well to preserve the forms of law and some recognition of human solidarity, so the fifty-odd nations which voted that Italy had no right to invade Abyssinia will be formally released from the logical consequences of their vote. The *de facto* sovereignty of Italy over Abyssinia will be accepted.<sup>1</sup> A *Times* leader (April 18th) speaks rather unguardedly of this recognition as “a difficult sacrifice of principle,” a phrase which naturally shocks the Bishop of Durham (letter in issue of April 21st) who is all for justice being done though the heavens fall, but matters are not so serious as that. The nations may keep their original opinions about Italy’s action while shaping their policy in accord with its result. Whether as nations or individuals we cannot, as St. Paul reminds us (1 Cor. v, 10), confine our intercourse to those who are morally irreproachable. So we can rejoice at the establishment of peace in the Mediterranean without being accused of condoning injustice. Moreover, the Italians, besides denying the competence of the League as a tribunal, have always complained that, even so, their whole case was never seriously considered by that body, and, as we said above, as a nation they were firmly convinced of the justice of their cause. We may consider that they were misled, but we cannot treat them as if they were guilty, and hold up the progress of peace until they repent. Let us, nevertheless, if only to keep those responsible aware of their responsibility, never cease to proclaim that even righteous war is a material evil of the first magnitude, always demanding an overwhelmingly great moral good to justify it, whilst unjust war is simply mass-murder, an outrage against God and humanity, which involves in its guilt all who bring it about or do not, if they can, prevent it. There are no great nations, alas! which have not in the past committed crimes of the sort; none, therefore, who are qualified to sit in judgment upon others without first admitting their own misdeeds and showing the fruits of repentance.

<sup>1</sup> It is interesting to note that “Whitaker’s Almanack” for 1937 as well as 1938, enumerates Abyssinia as part of Italy’s East African possessions, and calls King Humbert “Emperor of Ethiopia.”

### Of two Evils choose the less

**W**E do not, therefore, think that the tone of international morality about which the Editor of *The Catholic World* writes with such truth and vigour in his April issue, will be noticeably lowered by the British-Italian Accord. The British moralist is free to regard it as, not the abandonment of principle but the choice of the less of two evils, forced upon the Government by the quite real menace of another war and the present impotence of the League of Nations to avert it. We can sympathize with the disappointment of those who cling to the ideal of collective security—which indeed is our own, since the only alternative is rival alliances, continual rearmament and an ultimate breakdown of a precarious peace—at the necessity of this reversion to an historically discredited policy which at best is a palliative, but it is seemingly the only way of meeting the situation caused by the growth of Totalitarianism. A system of Government which reverses the natural order and makes the citizen exist for the State, the welfare of which is the final norm of morality, is clearly incapable of working together with other Governments for a common good, such as the abolition of war. The original League was doomed when Italy became Fascist, when Nazi Germany was admitted and especially when atheist Russia joined its membership. We are obliged in the meantime—there is little promise of permanence in the Totalitarian system—to revert to the old device of individual pacts, hoping that by their number and their intermingling, something like international stability may result. It is all to the good that this Agreement with Italy prevents the obvious danger of arraying contrary political systems against one another. Now that the League is out of action, no one has been able to suggest a practical alternative policy. The arguments of the official Opposition are manifestly out of touch with reality.

### The Church and the *Anschluss*

**N**O one is entitled to pronounce definitely upon the attitude of the Austrian episcopate towards the Nazi absorption of their country—a fact which has not prevented certain French papers from rushing in to condemn—without knowing much more about the circumstances than has ap-

peared in the Press. Nothing has yet been said regarding the scope of the promises or assurances which they presumably had from the Nazi authorities, and on the strength of which they welcomed the invader and recommended union so cordially. The Vatican, after Cardinal Innitzer had reported all those unknown details, has neither explicitly condemned nor approved of their policy, whilst Cardinal Innitzer on his part has made it plain that his welcome of the new regime was conditional on the rights of religion in Austria being fully respected. Only, it is clear, if he has received reliable promises to that effect can the discrepancy be explained between the Papal condemnation of the Nazi religious ideology as anti-Christian, exemplified by the prolonged struggle against its encroachments in which the German Episcopate is engaged, and his own cheerful optimism about "the era of profound peace and interior reconciliation between the Church, the State and the Party" which the extension of Nazi-ism into Austria will inaugurate. Is, then, the leopard going to change his spots? It may be that Herr Hitler has at last realized that his anti-Catholic policy is a source of permanent weakness to his country, and that he will follow henceforward the wise example of his ally at the other end of the "axis" and make peace with the Church. *Hoc erat in votis*. Meanwhile, as far as a forced vote of approval can show, the *Anschluss* has been unanimously welcomed by both Germany and Austria. The latter State, with its historic, cultural and religious traditions, has disappeared for ever, which, whatever be its helpful effects on German Catholicism as a whole, is, as Père de la Brière calls it in *Etudes*, "*une catastrophe spirituelle*."

### Towards the End in Spain

**I**T would seem that Catholic Spain's long struggle for the Faith and civilization would end triumphantly, about two years after its start. What a struggle it has been, not only of man against man, but of truth against falsehood, of love against hatred, of angels against "the spirits of wickedness in high places," of Christ against Belial! For it has emphasized all over the world the natural revolt which unregenerate man feels against the authority of God, prescribing through His Church definite guidance for mind and will. Rebels against that authority, from professed atheists to non-

Catholic prelates, have almost instinctively sided with the Reds in their assault against the Church and the Christian Faith—which began in 1931, long before the faithful arose in self-defence—and they have maintained their false allegiance, with a bigoted obstinacy proof against any disillusionment. We can well imagine that Spanish Catholics have resented and still resent this misguided hostility more than the material aid so abundantly supplied to the Reds by their friends in Russia and France. But General Franco's victory, which to all seeming cannot now be long delayed,<sup>1</sup> will leave him with a harder task than has faced him in the field—the reorganization on a Christian basis of a people who have been misgoverned for centuries and who will not take kindly to strong centralized rule, necessary though that may be at the start. We cannot hope that the triumph of the Nationalists will cause any cessation in the world-wide Press-polemic directed against them by an unholy alliance of Jews, Freemasons and atheists, but we Catholics can give them the support of our sympathy and prayers. They have been fighting our battles, bearing the brunt of the organized assault against the Lord and His Christ of which these latter days have seen the beginning. Never has a cause been so fully and universally blessed by ecclesiastical authority: the Letter of the Spanish hierarchy, which convincingly proclaimed its justice to all but the deliberately deaf, has been endorsed by nearly all the hierarchies of the Church—and significantly ignored by the secular Press everywhere: as indeed it has by those few misguided Catholics who seem to think that the right of self-defence should be abrogated by those who profess to follow Christ. Nothing would please Antichrist more than to have the Church everywhere suppressed and undefended, as it is in his Kingdom of Russia.

### Sentiment blinds Reason

A RIGHTEOUS cause may be prosecuted by unlawful means and we do not wonder that public opinion everywhere has been shocked by the methods of war from the air used extensively by both sides in Spain. We are altogether on the side of those who advocate that bombing should be

<sup>1</sup> The imminence of the end may be seen in the shameless suggestion, now openly made by Red sympathizers, that "we" should recognize the Basque country and Catalonia as independent Republics, and thus afford poor France some defence against a presumably fascist neighbour!

confined to what are strictly military objectives, but we consider it shameful that the Nationalist authorities should be exclusively blamed for a practice, not only common to both sides but one which has been accepted by all the Great Powers as part of the technique of the war for which—or against which—they are all sedulously preparing. Those who protested so vehemently against the Barcelona bombings allowed their feelings to obscure their judgments in this matter. They did not reflect that they were in effect demanding that a belligerent in the very heat of a desperate conflict should desist from a usage which they themselves—or their Governments—are deliberately preparing in time of peace to employ on the widest possible scale, when they themselves are faced with war. The great British appeal of February 13th to both sides to give up the deliberate bombing of civilian populations had naturally no effect, for no belligerent admits that he attacks non-combatants deliberately. It is because soldiers are quartered amongst civilians, and munition stores and armament factories cannot easily be isolated from the dwellings of non-combatants—to do so would be simply to invite destruction—that the bombing is inevitably indiscriminate in its effects.

### **Hypocrisy or Hysteria?**

THE whole question needs thorough discussion and very exact definition if modern war is ever to become more instead of less humane. But the definitions, regarding what is morally lawful in war, must be framed by nations whilst at peace, and we are convinced that, when the matter is discussed, it will be found that the only way to "regulate" bombing is to suppress it altogether. If the American and British and French politicians, who have been so outspoken in recording their "horror and disgust" at the bombardment of "open towns"—what *are* open towns nowadays?—in Spain, could have approached the Nationalists with some such statement as this—"we, representatives of civilized peoples, condemn your callous use of a barbarous weapon which cannot but slay the innocent as well as the guilty, for we ourselves have determined utterly to abandon its use in warfare," even the belligerents would have felt bound to discard it. But as things are, the denunciation of the use of weapons uncontrollable in their effects, by those who are openly preparing to employ the same when occasion arises, must surely

seem to the Spaniards to be the height of hypocrisy. It is useless to plead that the Air Defence plans which the Great Powers are forcing their citizens to adopt are purely for defence. Each Power means to do what the others do, and none will abandon attack by air. As for the "laws of war," the only one now left seems to be the radical one—"Thou shalt not intentionally kill the innocent"—on which in Christian times all the others were based.

### Political Catholicism

THE mystery of the "unofficial broadcast" on Political Catholicism from the Vatican on April 1st—were the matter not so serious, the date itself might suggest a solution—remains unsolved. All that we know is that it must not be taken as the Vatican's pronouncement on the "Solemn Declaration" of March 27th issued by the Austrian hierarchy. Apart, however, from its application, it raises several important and interesting questions which can only be alluded to here but which are constantly resulting from the contact of the Church with civil society, and which are in fact the main material of the German Kulturkampf. Amongst these are—whether or to what extent a man loses his citizen rights by joining the clergy; whether a cleric may discuss the moral bearing of political acts or projects; whether Church or State should have the final word in decisions upon cases involving both jurisdictions; whether the clergy should take sides on political issues regarding which opinion is free. Keeping to the abstract, it is easy to imagine cases of abuse, both in the direction of undue restriction or undue freedom: but in the concrete a decision that proper limits have been passed on one side or the other must often be a delicate matter. As a general rule it is the business of the official guardians of morality to decide: others should be chary of anticipating their judgments, as apparently the Vatican broadcaster was not. Another instance occurs in the States where the "radio priest" is credited with having been mainly instrumental in wrecking a Presidential measure of importance, regarding which public opinion was legitimately divided. Was Father Coughlin justified in this instance in leaving his proper sphere for that of party politics? Many have applauded and many have condemned him, but we have heard of no pronouncement from the man primarily authorized to judge, his

diocesan. We can only presume charitably that the orator has not been acting in defiance of his bishop and that, therefore, this latter does not think his intervention in this constitutional issue an instance of political Catholicism in the wrong sense. On the other hand, the action or inaction of a particular prelate cannot be taken as a general rule of conduct, so it would not be wise for another priest in some other diocese to assume that he might lawfully emulate Father Coughlin: moreover, it may be that the latter's conduct in this case will be reprobated later. We may respectfully hope, since the issue is so important, that the views of his ecclesiastical Superior may presently be made known.

### The Things that are Caesar's

SINCE the Governments of the Great Powers can no longer be trusted to be guided even in their major actions and projects by the light of Christian principles, the statement that their Christian citizens should proclaim beforehand their intention to disobey any law or regulation which is plainly against morality is only another way of expressing the Apostolic dictum—"We must obey God rather than man." To pass beyond this, as ultra-pacifists do, and declare that these non-Christian Governments *will* never in modern circumstances be justified in declaring war, and that Catholics may therefore rightly proclaim themselves *a priori* as conscientious objectors, seems to us an application of the principle which is not wholly warranted, as it might lead to a denial of a nation's right to self-defence, as it deprives secular Governments of the respect due to them as depositories in their sphere of God's authority, and as it would give them a just reason to regard their Catholic subjects as potentially disloyal. It was a wholly pagan and anti-Christian Empire, the motto of which was *Might is Right* and the policies of which were at best directed by the dim light of natural reason, that St. Paul had before him when (in Rom. xiii) he urged the Christian duty of submission to the powers that be. The principle of authority is being attacked all over the world on account of the manifold abuses of it, not only by the Totalitarian States, and it is on Catholics first and last that the delicate task of defending the principle whilst denouncing the abuse depends. They have to keep before their rulers, who are deprived of any fixed moral guidance, the fact that, whilst resistance to



unjust aggression—as shown by saints like St. Joan, heroes like Sobieski and heroic nations like Belgium—is their God-imposed duty, aggressive war is always a colossal crime.

### The New Saints

ON Easter Sunday our Holy Father honoured three great Catholic countries and three religious bodies by canonizing a Jesuit saint from Poland, a Franciscan saint from Spain and a saint from Italy, who was the founder of a Congregation called the Clerks Regular of the Mother of God. The power of thus adding to the glorious *catalogus sanctorum* must be one of the consolations attaching to the heavy burden of the Papacy, and we may imagine, with all due reverence towards the others, that the Holy Father felt especial pleasure in raising to the altar St. Andrew Bobola, the rescue of whose relics, from the hands of far worse miscreants than the Cossacks who put him to death, was one of the first diplomatic successes of his pontificate. It was the good-standing of the Papal Relief Mission with the Bolsheviks at the time that secured a favourable answer to a request which was definitely refused to Poland. Some of our readers may remember a graphic account of the discovery in a Moscow museum, identification and final transport to Rome, of the martyr's body by Father Gallagher, S.J., one of the members of the Mission, published in *THE MONTH* for February, 1924. Now, we are told, heroic Poland is at last to receive the venerated remains of one of her heroic sons, of whom we hope to write more fully in our next issue.

### "The International Brigades"

IF the average citizen must be morally sure that any war he is called upon to support is a war of defence against an unjust aggressor of his country's vital interests, before he can approve of it in mind and act, what are we to say of those free lances who, out of love of adventure, zeal for some political system, or for the lower motive of making money, have hired themselves to the Spanish Reds in such numbers? (We are not speaking of professional soldiers sent to either side by their Governments with whom rests the chief responsibility.) If it is not always easy, on the plea of defence of one's own country, to get one's conscience clear about taking life, how are they to be justified who interfere in the quarrels of



others under no pressure of duty? The Reds have recruiting-stations in France, Belgium, England and other places; and prisoners belonging to almost every country have been captured by the Nationalists. We cannot imagine a Christian enlisting with the Reds for the high motive of defending Christianity: it is still a scandal to the Catholic world that Spanish Catholic separatists maintain their active alliance with the implacable foes of their Faith. But there are other self-styled Catholics on that same side whose ignorance of ethics must be abysmal if they think that they are morally justified. They seem to have succumbed to the loose morality of the day which does not scruple to approve of murder for political ends. On the other hand, those volunteers whom the cause of Nationalist Spain has attracted have every assurance that they are fighting in defence of the Catholic Faith, just as were the international Papal Zouaves of an earlier generation.

### The Irish Agreement

**A**NOTHER measure of appeasement has come to gladden our Eastertide. At the moment of writing Mr. de Valera is signing on behalf of Eire an Accord with the British Government putting an end to the trade conflict which has embittered recent years, and combining the two nations in common measures of defence. It is said to mark a substantial approach to that final agreement which will be reached when this country ceases to support and subsidize the artificial separation of the north-eastern section of Ireland from the rest. Another move in the same direction is the designation as President of Eire of Dr. Douglas Hyde, a scholar of international repute, who has no party affiliations and whose election in spite of his Protestantism serves as a token and guarantee of Catholic fair-mindedness.

It is, unfortunately, otherwise with the Orange N.E., that anomalous entity which is neither a State nor a Province, yet has an imperial as well as a domestic Parliamentary system. No one here or in Ireland was surprised at the result of the elections of last February 14th. The constituencies have been so skilfully "gerrymandered" that, provided the Orange element holds together, two-thirds of the population of the Six Counties must hold forty-three seats out of the fifty-two. As a matter of fact, the Nationalists did not trouble to vote in

two constituencies, hence the Orange total is forty-five. It is a pity, in the interests of truth, that the Press continues to call the Six Counties "Ulster," whereas the Province contains nine; and never mentions the fact that two of the six counties have a majority for union with the South. However, the longer "Partition" lasts the more irrational it is seen to be, and its final abolition is certain.

### The Labour Party in the Wilderness

MORE by blind instinct than by reasoned policy, as an article by the Editor of *The Catholic Worker* suggests in this issue, Labour has hitherto as a Party kept itself free from Communism, and this despite the incredibly foolish fraternizing of its leaders with the Soviets and the Reds in France and Spain. The mass of the workers have always shown themselves more level-headed than the middle-class doctrinaires who write books and make plans for them, whilst they pay little heed to the Parliamentarians whose foreign policy—to dignify it with the name—is based on ignorance and hatred—ignorance of the fact that the League of Nations as an effective force in international politics no longer exists; hatred of political systems which are not "democratic." A child can see that a formal recognition of what has been going on for two years—the importation of munitions by the Spanish Reds—could only result in turning the civil war into a European war, yet in the desperation of these last days of the conflict, that is what they are trying to bring about. The whole effect of their exertions will be to strengthen the National Government: no one in these critical times would care to see leaders of the type which the Labour Party tolerates in charge of the destinies of this country even for a day. At the moment they are actually considering the intolerable practice, familiar to their brethren in France, of enforcing political action by threats of industrial strikes.

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### *The Humming Bird*

GOD'S epic is the pageant-sky,  
Where stars and planets swing;  
But here, a flower mid flowers, see I  
His lyric poised a-wing!

CHARLES J. QUIRK.

## THE APOSTLES AT PENTECOST

ONE of the striking facts connected with the Resurrection of our Lord, and one that has helped many inquiring minds to believe that he had really risen from the dead, is the behaviour of the Apostles during the time between Good Friday and Pentecost. After their Master's death, they were broken and beaten men, acutely aware of their entire helplessness. Powerful forces had been set in motion, and with complete apparent success, to bring about his destruction and that of his cause. Against these forces the Apostles had no organization and no plan. Even if they had had amongst them the ability and resolution needed to devise a plan and to carry it through, they did not know to what end such a plan should be directed. Our Lord had told them, time and again, that they were to be his instruments in the establishment of his Father's Kingdom on earth. How it was to be done, or what was precisely to be the nature of the Kingdom, they did not know. Everything had been left to him; and now he was dead and they were as sheep without a shepherd. No image could more faithfully describe their state, than this image which he had used on the night before his death.

After the first Easter Day, they went back to Galilee, and there we find them engaged in fishing. Nothing could be more natural, on the supposition that there had been no Resurrection. These ignorant men, wreckage of the great disaster, would naturally drift back to the country-side of their home and kindred, and to the work they had been accustomed to all their lives. The great world of Jerusalem, that had been torn between love and hatred of the Master, knew and cared little or nothing about the disciples; judging, rightly enough, that without him they could do nothing, as indeed they themselves had heard from his own lips, at the Last Supper. And so it would seem that they had little to fear so long as they remained in Galilee, remote and obscure. Jerusalem, on the other hand, was of all places, for them, the most full of terror. The last time Jesus had led them thither, they had begged him not to go. "Rabbi, the Jews but now sought to stone thee; and goest thou thither again?" And when he had persisted in his intention, Thomas had

said to the others: "Let us also go, that we may die with him." The Master had been speaking more and more plainly to them of his approaching death, and on that last journey to Jerusalem the shadow of catastrophe had lain dark across their path. And the event had been even more terrible than their fears. In the hour of trial, they themselves had made a pitiful showing; and the Gospels, with characteristic simplicity, do not utter a word in defence or exculpation of them.

And yet a good deal might be said for them. They would doubtless have willingly died in his defence, if he had allowed them to defend him. A blow was struck, and it would surely have been followed up had he not absolutely forbidden them to continue. At that moment he was visibly and completely in command of the whole situation, of his enemies as of his friends. At a word from him, his would-be captors went backward and fell to the ground; at another word from him, his disciples, including Peter who had struck the blow, were allowed to go free. But the only words of direction his disciples heard from him were those spoken to his enemies: "Let these go free." He was to go to his death alone, and the flight of the disciples was in the divine plan. But to them the memory of their flight was a memory of humiliation and agonizing helplessness, intensified beyond measure by the dreadful events that followed. When they were back again in the familiar scene of Galilee, the thought of returning to Jerusalem must have had for them all the horror of a nightmare.

And yet they did return. For they had not come to Galilee to escape from Jerusalem and the terror of their enemies, but in obedience to a command of their risen Master. He had promised them that they should find him there; and they had found him. And as they had come there by his order, so by his order they returned to Jerusalem, confronting its dread and menace. There is something very wonderful and touching in that return. They were still in much darkness of mind, with but little understanding of their Lord's design. They were full of fear, keeping to the shelter of the house that lodged them; the house apparently of some rich friend of our Lord, for a hundred and twenty of them could find room in it. But they had come back, and for all their fears there was no thought of flight, and no wavering of their purpose. Mingled with their fear and their uncertainty of the future were joy and a deep confidence. They had spent forty days

in the intimate company of Jesus risen from the dead, and nothing henceforward could shake their loyalty to him. His parting injunction was vivid in their memory : "They should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he), by my mouth." They were to receive the power of the Holy Ghost coming upon them ; they were to be witnesses to Jesus in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth.

Strong in that word, they waited in complete trust for its fulfilment, though they had no idea how it was to come about. "You shall be baptized with the Holy Ghost, not many days hence," he had said to them : but even at that last moment they had shown how little they had assimilated of the essence of his teaching by their question : "Lord, wilt thou at this time restore the kingdom to Israel?" Their minds were still fixed upon a material kingdom ; they looked forward to battles and victories greater than David's, to splendours surpassing those of Solomon ; they saw with the mind's eye Rome supplanted by Israel as mistress of the nations. With this view of the scheme of things, Good Friday must have seemed a day of dreadful though temporary defeat, soon, as they hoped, to be wiped out and forgotten in the glory of an overpowering victory, of which the Resurrection was the symbol and the pledge. But whatever the future was to bring of triumph or of suffering, they had an unfaltering trust in the power of their beloved Master to bring them through it.

On Pentecost morning the Holy Ghost came upon them ; and in a moment they were changed, and the change was fundamental and enduring. The train on its way from Lucerne towards Milan passes through a tunnel in the Alps, of a few miles in length, and emerges into an entirely new country. Everything is changed ; the climate, the vegetation, the houses beside the line, the people one sees at the stations, all are different. It is as if one had suddenly come into a new world, rather than into a new country. Some such impression we get as we read the Acts, from the second chapter onwards. It is hard to believe that the Apostles as we meet them there are the same men of whom we have read in the Gospels, or even in the first chapter of the Acts. Their whole character and outlook seem to have changed, they have a new moral and spiritual orientation, a new conception of their mission and of the means by which it is to be fulfilled.

We may put the difference in this way : before the coming of the Holy Ghost they were Jews, men of their age and country, with the hopes and fears which men of their race entertained at that time ; after Pentecost, they are Bishops of the Catholic Church, speaking a language which is understood ever since all over the earth. Had they remained what they had been, we should doubtless remember some of them by the vivid little scenes in which they figure in the Gospels ; just as we remember Zacheus the publican, or the rich young man whom our Lord called to him in vain, or even Herod or Pilate or Caiphas. They would have been figures to us, characters in a story ; whereas now they are our fathers and teachers, the founders of the Church.

The difference in them stands out from the very beginning. On the day of Pentecost itself, St. Peter preached to the crowd that had assembled to hear and see. He was a Jew speaking to Jews ; for though his hearers were of many nations and tongues, they were all "Jews, devout men out of every nation under heaven." But his teaching was the teaching of the Universal Church ; and it centred around the Cross of Jesus Christ, the source of all salvation.

To this same Peter, not so long before, the Cross had been a stumbling-block, a thought so intolerable that he had rejected it even when his Master himself had foretold it, at Cæsarea Philippi. After the Resurrection, when the Apostles had eaten and drunk with their risen Lord and felt the wounds in his hands and feet, and realized to the full that he had triumphed over death ; even then the fact of his death, and the agonizing and shameful manner of it, had remained a source of trouble and perplexity to them. But now and henceforward, the death of Christ was the core of their whole doctrine ; not something to be explained away or apologized for, but the primary and focal truth which every convert must take to himself.

"The same Jesus," said Peter to the multitude, "being delivered up, *by the determinate counsel and foreknowledge of God*, you by the hands of wicked men have crucified and slain." And later, when he had healed the lame man by the Temple gate, he told the people that new life had been poured into those crippled limbs by the power of Jesus, the author of life ; whom they had killed, preferring a murderer to him and forcing Pilate to put him to death ; whom God had glorified and raised from the dead. "And now, brethren, I know

that you did it in ignorance, as did also your rulers: but those things which God had before shown by the mouth of all the prophets, that Christ should suffer, he hath so fulfilled." And in the prayer to God with which the faithful saluted the release of Peter and John, the same truth is insisted on. "For of a truth there assembled together in this city against Thy holy child Jesus, whom Thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, to do what Thy hand and Thy counsel had decreed to be done." Jesus had gone to his death that through it we should enter into eternal life. Though his life had been taken by wicked men with torture and ignominy, it was in obedience to his Father's Will, and as part of his Father's great design, that he had freely submitted to it; and the Father, by raising him from the dead and taking him up to heaven, had ratified and sealed the new Covenant, made in the blood of His Son, and had opened to all men the gate of Paradise.

We are to share in the glory of Jesus by sharing in his Cross; and accordingly, suffering and humiliation took on a new meaning and aspect. "Lord, be it far from thee, this shall not be unto thee," Peter had exclaimed in horror at Cæsarea Philippi when he heard his Master's prophecy. But now, when the Apostles had been scourged by the orders of the Sanhedrin, "they went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." Henceforth they were to know nothing but Jesus Christ, and him crucified; in whose death we are sharers by baptism, by penance, by the Eucharist, by every act of our Christian lives.

This wonderful transformation which inaugurated the Catholic Church is often called the Revelation of Pentecost. In one sense indeed it was a revelation of the most profound and far-reaching character. But if by revelation we mean the communication of new doctrines, it was not properly a revelation at all. Everything the Apostles taught they had learned from Jesus while he still walked on earth among them. "Faith cometh by hearing, and hearing by the word of Christ." What the Holy Spirit had done for them, what we pray the Holy Spirit to do for us, was to open their minds and to flood them with divine light in order that they might understand and penetrate the truths they had learned from their divine Master. His sayings were already graven in their memories, but until now their deep meaning was hidden from



them. "The Paraclete, the Holy Ghost, whom the Father will send in my name," Jesus had said at his Last Supper, "he will teach you all things, and bring all things to your minds, whatsoever I shall have said to you." By his Holy Spirit, Jesus at Pentecost took possession of the souls of his followers, making them entirely his own. So he had prophesied at the Last Supper, when speaking of the coming of the Paraclete he had said: "I will not leave you orphans, I will come to you. . . In that day you shall *know* that I am in my Father, and you in me, and I in you."

Those tongues of fire did not merely illuminate the minds of the Apostles and inflame their hearts with zeal; they transformed their whole being and character, remoulding it in the divinely living image of Jesus. Every day in the hymn of Terce, commemorating that third hour of Pentecost morning, we beg the Holy Ghost to flow into our souls and transform them. May the same Holy Spirit grant that our perverse self-love may not hinder the fulfilment of that prayer.

M. F. EGAN.

### *Emmaus*

**T**ROUBLED that day we went out of the town,  
For a new wonder rose from hope cast down.

This was the one we thought born to redeem  
Israel—till on the cross vanished that dream.

Now these wild rumours blown: the body gone!  
And angels clad in light by the grave-stone!

Out on the country roads the air was still,  
And long blue shadows spread from tree and hill.

There did we sadly speak of that dear head.  
What did the vision mean? "He is not dead!"

There did a stranger come to join our walk:  
Never such burning eyes! Never such talk!

We would not let him go when dimmed the west,  
But brought him to our room to be our guest.

There did we set the board with bread and wine;  
There did we light the gloom with candle-shine.

Then through us as he prayed strange tremors ran—  
Shone in the broken bread the Son of Man!

THEODORE MAYNARD.



## THE GOD OF THE PRIMITIVES

**I**N an age when religion is declared to be no more than the mere product of subconscious reactions to environment or what not, it should not be altogether surprising to find a Catholic priest devoting his life to ethnological research in order to discover the origin of the idea of God. The numerous articles written for the popular Press on the magical beliefs and the completely godless "religion" of primitive man afford yet another instance of the way in which the fads of the intelligentsia of one generation are fed to the masses in the next. This being a particularly noxious instance, it has stimulated the study of religious ethnology among the defenders of truth. Confronted by the theories of those who have applied to religion the evolutionary hypothesis so popular in natural science, there was only one course open to Catholic students of religion: they must re-examine the ethnological data for themselves.

Since there can be no possibility of these data conflicting with revealed truth, there is no difficulty in abstracting from the biblical account of primitive revelation in order to discover what ethnology really has to say about the origin of the idea of God. For a just appreciation of the work of Father Wilhelm Schmidt, of the Society of the Divine Word, it is necessary to realize that his purpose has been neither to defend Catholic dogma nor to refute evolutionary theories. His single aim has been to examine the ethnological evidence and to discover whatever can be ascertained, from that evidence alone, about the origin and growth of religion. The motive of his life-work must not be confused with the specific end of his research. For the defence of religion someone had to examine all the ethnological evidence. The object of that study was the discovery of all that can be legitimately deduced from the evidence.

His namesake, William Smith, the "Father of English Geology" (who died nearly a century ago), went in search of fossils to help the dating of rock-strata, in obedience to the common-sense principle that no amount of merely subjective thinking could tell him the relative age of rocks. Palæontologists, too, realizing that no merely *a priori* reasoning could decide the course that evolution took in the organic world,

borrowed criteria from geology in cases where the palæontological evidence was inconclusive. Given a reliable age-chart of rock-strata, it is possible to determine with practical certainty the order of emergence into the world of the organisms whose fossils are found. Similarly, when he set out on his search for the origin of the idea of God, over thirty years ago, Father Schmidt had first to find an objective method of discovering the relative ages of the different forms religion has taken, for he, too, was convinced that *a priori* theorizing alone could not tell him how man came to know God.

Religion is an element of every culture. Along with its social organization, economic system and material development, every people has its complexus of religious beliefs and practices. There are different types of religion, just as there are different types of culture. The development of one runs parallel with development of the other. In consequence, if one could settle the actual order in which the different types of culture have succeeded each other, one would have an objective basis for settling the order of succession of the religions that form a part of each type. The founders' of the "culture-history" method of ethnology were convinced that something similar to a "stratigraphy" of culture-types is possible. That is why Father Schmidt joined their ranks.

He purposed, then, to determine the different types of culture and to discover the order of their appearance, so as to gain positive evidence on which to base the third stage of his search: to discover the actual historical succession of the different religious types. Only when he had found out *what* had happened, could he begin to discover *how* it happened. Previous efforts to solve the problem of the origin and growth of religion seem to have started by assuming how it must have originated, and then to have looked for evidence to confirm those assumptions. His is unquestionably a more objective method, given the possibility of discovering the different types of culture and the order of their actual succession in time. So far neither of these *desiderata* has proved out of reach.

Different peoples have different ways of procuring the necessities of life: tilling, for example, or hunting, or herding, or simply gathering the produce of unassisted nature.

<sup>1</sup> F. Graebner, "Kulturkreise u. Kulturschichten in Ozeanien." ZfE. 1905. "Methode der Ethnologie." Heidelberg. 1911. B. Ankermann, "Kulturkreise u. Kulturschichten in Afrika." ZfE. 1905. L. Frobenius, "Die Kulturformen Ozeaniens." Petermann's Mitteilungen. 1900. W. Foy, "Vorwort zu Graebner's 'Methode der Ethnologie.'" 1911.

There is no great difficulty in drawing up an exhaustive list of the different economic types. Similar lists of the different forms of family and social organization, and of the different types of weapons, dwellings, utensils, ornamentation and religions, are as easily formed. And, though these lists do not embrace all the different culture-types, a comparison of them brings to light a striking fact.

An examination of the other cultural elements of all those peoples whose religious beliefs and practices conform to a certain type, shows that very many of these peoples have, also, more or less the same material, economic and social culture, so that if maps, showing severally the distribution of the different types of religious, social, economic and material culture are superimposed, it will be found that with remarkable frequency the same elements are associated. The constancy with which the same group of cultural elements recurs, even in widely separated areas, and the very marked degree of even detailed similarity of the groups, has warranted the forming of the hypothesis that these similar cultures are related to each other by common descent from a parent culture.

As an illustration we may take that type of social organization in which women have social and economic predominance. "Matriarchy" is found among tribes in parts of Melanesia, Indonesia, North-East Indo-China, South-East India, the eastern part of Upper Guinea, parts of the Congo basin, North-East America, the American Great Lakes district and Central America. If this list is compared with the list of tribes having that type of religion in which the Supreme Being, thought of as feminine and as mother of all things, is identified with the moon, and in which women are, generally, the tribal priestesses and sorcerers, it will be found that the same tribes appear on both lists. Moreover, the same tribes have a very large number of other similar cultural elements. Most of them have, also, secret societies for men, the cult of skulls, rectangular gable-roofed huts, heavy-ended and spiked clubs, slings, large rectangular shields and the same crude stringed instruments. Is the fact of these many and independent cultural elements constantly recurring together to be ascribed merely to the similarity of tribal environment, the reactions of a common human nature, similar sets of circumstances, or is it right to conclude that the tribes now having similar cultures are descended from one single

tribe, whose culture was the prototype of those now diffused in all directions?

Considered in itself, this latter explanation is not irrational. There is nothing contrary to reason in the idea that at an early stage in the history of mankind several groups became isolated and made no further cultural development, and that the descendants of those groups retained, in the main unchanged, the same culture. Nor is it unthinkable that this happened more than once, and that in consequence the different types of culture that we now find represent different stages of cultural development.

But reasonableness is not enough. The fundamental principle of the culture-history method cannot accept this interpretation merely because of its *a priori* plausibility. In practice, Graebner's "Methods" <sup>1</sup> insist on a thorough testing, even of the sources, as a necessary preliminary to an impartial examination of the evidence they contain. To supplement the data assembled in museum collections and contained in books and monographs, the international quarterly, *Anthropos*, was founded, for the publication of first-hand information by field workers. In several cases, when reports were conflicting or certain information was lacking, special expeditions were organized to carry out investigations on the spot. In this context it is sufficient to recall Father Gusinde's prolonged researches among the natives of Terra del Fuego, and Father Schebesta's visits to the Negritos of Malaya and the Pygmies of Central Africa.

Disciplined study of the facts and the most conscientious application of Graebner's methods justified the preliminary hypothesis,<sup>2</sup> and cleared the way for the second stage of the procedure which Father Schmidt had set himself—the discovery of the order in which the different types of culture succeeded each other, *i.e.*, the relative age of the culture-types.

For the solution of this problem, Graebner again laid down strictly objective procedure. The relative ages of the culture-types can be discovered only by the most painstaking examination of all that is known about the past and present

<sup>1</sup> For a clear exposé of these and a careful criticism, see Pinard de la Boullaye, "L'Étude Comparée des Religions," Vol. II, pp. 224—282. Paris. 1925. G. Van Bulck, "Beiträge zur Methodik der Völkerkunde." Vienna. 1931. W. Schmidt, "Handbuch der Methode der kulturhistorische Ethnologie." Münster. 1937.

<sup>2</sup> For a description of the different "culture-types" and of the way in which they were discovered, see Schmidt-Koppers, "Völker u. Kulturen." Regensburg. 1924.

history of the tribes in each "culture-circle." (A "culture-circle," *Kulturkreis*, is the area over which are scattered the tribes whose culture conforms to a certain type.) The areas that yield the most evidence, those of mixed cultures, are the most numerous and, also, as might be expected, the ones in which the most difficult problems are presented. It is in this context that the culture-history ethnologists have borrowed such geological terms as "culture-stratum" and "culture-horizon." To identify the different culture-strata and to discover their relative antiquity, in each of a whole host of tribes, is a truly frightening task. It is not surprising, then, that the chronological table that has been drawn up is not considered to have been completely verified with regard to all the culture-types, except indeed, with regard to those at the bottom of the table, the oldest cultures. The conclusions concerning them are regarded as practically certain, and have been accepted as such, if not by all, at least by a very large number of the world's anthropologists and ethnologists.

What is more, there is a chronological framework, as distinct from a complete table, into which all the culture-types can be fitted, with practical certainty that each is in its right compartment. There is already sufficient evidence to justify the broad classification of cultures according to stages or series, to borrow another term from geology.<sup>1</sup>

Knowing which cultures belong to the secondary, primary and primitive series, as they are called, we are able, even though there are still gaps in our knowledge of the cultures of the two later series, to begin an altogether new kind of search with regard to the cultures of the oldest group. Having established the oldest culture series, Father Schmidt had here a field which would provide all that could be learnt from ethnology about the origin of religion, even though he must wait for more certain knowledge about cultures of the primary and secondary series, before he could begin to trace the later development of religion. Similarly, a geologist may rightly try to discover what the lowest stratum contains even though he does not know the full contents of later strata.

In the Foreword to the sixth and latest volume of the "Ursprung der Gottesidee" (1934), Father Schmidt declared

<sup>1</sup> Cf. W. Schmidt, "Distinction et Répartition des cercles culturels," in *Compte Rendue Semaine International d'Ethnologie Religieuse*, IV. Paris. 1926.

that so far from finding only what he looked for in his search for the religion of the lowest culture, he needed many years of research before he could arrive at some sort of scientific certainty. Yet the method he employed is as simple in statement as it has been laborious in application.

Contained in the primitive culture-series are five culture-types: the central, or Pygmy culture, the northern, or Arctic culture, the earliest North American culture, the South American, and the South-Eastern Australian cultures.

The first step was to work out the relationship of these. The evidence suggests that from North-Eastern Asia, in the later pæleolithic age and the beginning of the neolithic, the South American and the earliest North American cultures migrated from Asia to America by way of the land bridge that then crossed the Behring Strait. They were followed at a later date by the Arctic culture. Further south of the block from which those three cultures had started, lived the forefathers of the present pygmies and South-Eastern Australians. The ancestors of the pygmies were the first to leave this site and they subsequently divided into African and Asiatic pygmies. The ancestors of the present South-Eastern Australians, starting well after the date of the departure of the pygmies, drifted across Farther-India, Indo-China, New Guinea, to Australia, where succeeding waves of peoples pushed them into the farthest corner of the continent.<sup>1</sup>

To discover, then, all that is left of the religion of the primitive culture, Father Schmidt had, first, to confine his research to the religion of the North-Eastern group before its migration in relays to America, and then to find what was common to that group and the forefathers of the pygmies and the South-Eastern Australians. The principle applied again and again in the course of his careful and cautious advance towards his goal was this—what is common to all the descendant cultures as practised by these “primitives” to-day was most probably contained in the parent culture; what is not found as indigenous in any of the descendants was not in the parent. In this way was built up a picture of the original religion of each of the culture-types forming the primitive series.

Four massive volumes of the “*Ursprung*” contain the material that went to the making of these reconstructions.

<sup>1</sup> Cf. “The Religion of Earliest Man,” by W. Schmidt. English C.T.S. Comparative Religion Series, No. 2.

There follows, as a preliminary to the first synthesis, a comparison of the Arctic, the earliest North American and the South American religions. The elements common to all three made up the characteristics of the "Arctic-American" religion. By a similar analysis and synthesis, the Pygmy religion is built up from a comparative study of the Asiatic and African pygmy religions. The comparison of these two, the "Arctic-American" with the "Pygmy" religion, is the basis of the second great synthesis. The synthetic picture thus achieved of the "American-Arctic-Pygmy" religion is then compared with the South-Eastern Australian religion. This process yields the culminating synthesis, denoting the earliest form of religion of which there is any ethnological evidence.

Father Schmidt does not claim to have arrived at a complete reconstruction of primitive religion. All that he has done is to piece together the relics of primitive religion found in the religions of the so-called primitives of our own times. Using in each successive stage a screen of finer mesh, he has sifted and resifted the evidence till it has yielded him at last all that is left of the religion of the first human group. No doubt some of the beliefs and practices, religious or otherwise, of that primitive group have been lost by its descendants in the thousands and thousands of years of their subsequent separated existence. These can never be known. What does seem certain, however, and what is of immense importance, is that the magic, animism, nature-worship and ancestor-worship postulated by evolutionary theorists, were not contained in the oldest religion.

The form of religion ultimately found in the oldest culture-series is a pure monotheism: a belief in one God, father of men, who lives now in heaven, whither He withdrew after having lived with the first parents of mankind and after having instructed them in the rules of right conduct. All men are seen by Him; He knows all things, is all-powerful and a morally perfect being. He rewards the good, punishes evil-doers and forgives the repentant. On the other hand, man freely carries out His will, prays to Him for help, thanks Him and offers sacrifice to Him, both to express gratitude and to acknowledge His supremacy.

Is there any clue to the origin of this religion? Father Schmidt, in the latest (sixth) volume of the "*Ursprung*," assures us that he nowhere found amongst the tribes any sense



that their religion was invented by themselves. They explained it by tradition—"our fathers have told us"—leading through the tribal parent to the Divine Person. The primitives' own contention is that God Himself is the origin of their idea of Him. There are two cogent arguments that urge the acceptance of their explanation, viz., the unlikelihood of unaided human reason forming a concept of God such as they have, which has no basis in their human experience, and, secondly, the unlikelihood of a purely natural belief persisting with such purity, in such circumstances, for such a long time.

Another indication that primitive faith in a personal Creator is not due to themselves is that it is strong and widely spread among them, whereas it is weak, obscured, or indeed, entirely absent, in the religions of peoples with a higher external culture and a more developed philosophy. Natural evolution demands a development from what were originally only tentative and uncertain foreshadowings. As things are, everything points, amongst tribes of later cultures, to the degradation of an originally pure and lofty conception of God.

We cannot in our space illustrate further the remarkable results achieved by Father Schmidt by the application of the "culture-history" methods of ethnological research. He himself acknowledges Andrew Lang as a pioneer in the work which he has elaborated with such success, but there were others before Lang, just as there are many now labouring in the same field as Father Schmidt, and in due course we may hope that the old evolutionary legends may disappear even from our popular literature.

Father Schmidt, patient and thorough in research, and slow in forming final judgments, has no doubt whatever that now the fact of a primitive revelation is critically and historically established. He is, however, aware that even the orthodox may be sceptical about the force of his arguments, and so, conscious that his solution cannot yet claim its ultimate form, he asks his critics to examine the evidence for themselves and to test each link in the chain of his reasoning. We are convinced that those who will do so impartially cannot fail to admire the patience and sincerity that have built up the successive stages of his argument and so solidly confirmed the traditional doctrine that the human race started with an idea of God derived from the Creator Himself.

M. HANNAN.



## THE FOURTH AUSTRIA

**A** CLUMSY heading maybe, but I have used it with a purpose. Some few days after the Nazi advent to power in Vienna I received a book by Dr. von Schuschnigg, published at the end of 1937.<sup>1</sup> Interesting it would have been at any time, but, read under the conditions in which I turned to it, it was heavy with significance, with a sense of great historic issues, possibly even of the vanity of much idealism and endeavour. Under the title "Dreimal Oesterreich" ("Three Times Austria") it traces the story of the three Austrias of which the author had personal experience: the first, the old regime of Empire; the second, the Parliamentary Republic, given a measure of stability by Dr. Seipel, which dragged its unwieldy and disjointed frame through a course of eleven years from 1922 to 1933; the third, the young Corporate State, sponsored by Dr. Dollfuss and tutored in its early days by Dr. von Schuschnigg himself. Out of the ruins of the first Austria rose the second; the third was fashioned to attempt what the second had failed to do. And finally the third passes into a fourth. Empire, Republic, Corporate State have gone: Austria itself in any specific sense will have gone too: it has become a province in the larger German Reich.

Outwardly, it is the final act of dissolution of the old Empire. This had taken to itself the mantle and some of the glamour of its Holy Roman predecessor and for two or three hundred years had, more than most other countries, a definite mission in the development of Europe. For it was the need of defence against the Turks that called it into being after the defeat of Mohacs in 1526. For nearly two centuries it remained the centre of resistance to Turkish advance, as it was the political nucleus of the Catholic Reformation. To it the peoples of the Danube countries owed, over and above their local and native traditions, a common culture, largely German, but softened and enriched by southern and even Slavonic elements. The nineteenth century brought it to a critical situation. Its unity and coherence appeared haphazard beside the more natural cohesion of the new German State:

<sup>1</sup> "Dreimal Oesterreich," by Dr. Kurt von Schuschnigg. Vienna: Thomas-Verlag Jakob Hegner. 1938.

while defeat in Italy and in the war of 1866 revealed its weakness and lowered its prestige. But for all that, Dr. von Schuschnigg and many others would insist, a mission remained to it, albeit in an altered form. This was to unite in economic and political harmony peoples of very different origin and to secure their mutual development under the shelter of ancient beliefs and civilization. It was partially successful, but the growing tension of national sentiment within the Empire tore gaps in the old mortar and would not allow the new cement to settle. This problem broke the old regime. More and more was it a certain loyalty to the House of Habsburg and to the almost legendary person of Franz Josef which still held it together. Even had there been no war, Dr. von Schuschnigg gives it as his opinion, a further decade or so would have witnessed the inevitable disintegration.<sup>1</sup>

What time might have brought in any case, the War with its tragic conclusion brought suddenly and in radical shape. Austria-Hungary, once the home of more than fifty million inhabitants, was changed almost overnight into a small State of scarcely seven. Was its historic purpose simply at an end? There have always been many, there will now be more, to assert that the only path it had to follow was that of the *Anschluss*, the way back to Germany through reunion. Their argument is that the peace treaties imposed upon it an artificial existence, impossible economically, and politically inadvisable.

But there are and have been many, on the other hand, who do not subscribe to this opinion, and Dr. von Schuschnigg's book is a record of their endeavour to rebuild the small post-War Austria by measures which would culminate in the constitution of a Christian Corporate State. "Chancellor Dollfuss and his successor in that office," we are told in the author's modest manner, "often professed their solemn adherence to the principles of the Papal Encyclical 'Quadragesimo Anno.' . . . But this Encyclical is not to be considered as a Catholic doctrine of the State or indeed as a message intended exclusively for Catholics. Rather does it contain the fundamental principles of a reform of Society which should render possible the overthrow of materialism and the solution of the social question, quite independently of any religious profession."<sup>2</sup> The book is the story of serious and

<sup>1</sup> Schuschnigg, p. 19.

<sup>2</sup> *Ibid.*, pp. 230—231.

sustained effort to rescue the country from the chaos and demoralization of the first post-War years; to give it a measure of security and self-confidence; to stimulate the conviction that new life could be grafted on to its old traditions and that, while it should remain in friendship with its larger German neighbour, whether Social-Democratic or National-Socialist, it would still be conscious that it had a purpose all its own, which in fact it could only realize along the path of independence. And this, in spite of desperate socialist opposition for nearly fifteen years, and more recently still of Nazi propaganda, economic pressure, of terrorism even, tolerated when not encouraged from outside its boundaries. Dr. von Schuschnigg writes with moderation and restraint. He claims little for himself and much for two distinguished predecessors, Drs. Seipel and Dollfuss. He is very fair to those who were his opponents, to some of the socialist leaders, for example, and to Dr. Rintelen. The account of the last four years is given indirectly in a year's end summary from his diary. Towards the conclusion there is a growing note of hope. There has been *Entspannung*, the tension has been partially relieved. Considerable advance, both economically and in public order, is recorded. External relations, particularly with the Reich, have improved, and the agreement of July 11, 1936, has guaranteed from the German side the independence of his country. The final and decisive stretch of the path that Austria is to take has been entered upon. So might the Trojans have called to one another when in their relief they saw the Greek enemy at last embark. It would not perhaps be difficult to carry the parallel further and detect a Trojan horse in Vienna. *Fuimus Troes, fuit Ilium* . . . the third Austria which the author did much to build, was to fall, as, in his own words, the first collapsed, in face of *die unerbittliche Realität der Zeit*, the inexorable realism brought by time.<sup>1</sup>

It is not my purpose to comment upon the swift development of events in early March nor to suggest what these may involve for Austria and for the Catholic Church. The former has been discussed more than sufficiently in the Press; the latter, though there are grounds enough for misgiving, have still to develop. Nor do I intend to describe the transition from the second to the third Austria, that is, from the Parliamentary system which did not work, to the Corporate State

<sup>1</sup> *Ibid.*, p. 21.

which scarcely has had the chance of showing whether it would work or not. That has been done to some extent in two articles in *THE MONTH* for 1937.<sup>1</sup> I would like to consider just one problem puzzling to many English readers, the solution of which should help at least to an understanding of the change that has taken place. It is a puzzle for those who imagine the relationship between Germany and Austria to have been that more or less which obtains between France and Belgium or between Spain and Portugal. Why has it been considered more patriotic or at least more in keeping with a true national spirit for an Austrian citizen to be pro-German and anti-Austrian? And, going one step further, why in extreme circles, was loyalty to Austria regarded as a betrayal of nationality?

The problem is no mere post-War one. The two loyalties were there all the time, though the great majority did not think them inconsistent. The average German citizen of the old Austrian Empire could harmonize his allegiance to Kaiser and State with the feeling that he was of the same racial stock as his neighbour to the North. The notion of a Greater Germany which would include all German peoples, floated occasionally before romantic eyes, but was little more than a vague ideal. Towards the end of the nineteenth century there was formed a party in Austria-Hungary which advocated the union of the German portion of the Empire with Germany. This was the *Alldeutscher Verband*. Associated with a political programme was a religious policy. They regarded the Catholic Church as international and therefore as un-German and even anti-German. Protestantism, they argued, was a more national expression of religion. Some of the leaders of the movement were not interested in Christianity in any form, and Schönerer, who was among them, proposed a wild and woolly "Wotanism" that would have done credit to General Ludendorff. On its religious side the movement adopted as its slogan the phrase *Los von Rom* (Break with Rome), and its propaganda was heavily financed. It met with some success and between 1899 and 1914 some 55,000 had lapsed from the Catholic Church to Protestantism, and about 20,000 more had gone over to the Old Catholic sect. This association of an ultra-national spirit with apostasy from the Church can be exemplified in even fuller measure

<sup>1</sup> "Problems of Modern Austria," by John Murray, February, June, 1937.

since 1918. The figures given for 1934 amount to more than 25,000: a number that decreased in the two following years to just over 8,000, and in 1937 to a somewhat smaller figure. Even in Protestant circles such "conversions" were considered to be political and to be a profession of nationalism as opposed to a patriotic acceptance of the new Corporate State.

Now if there be evidence prior to 1914 of growing national feeling among the German as well as the Czech and Polish subjects of the Habsburg, which made them more or less hostile to the regime, it is clear that 1918 and 1919 would have seen this sentiment accentuated. By an obvious law of contrast national assertiveness on one side of a frontier will result in a counter-obstinacy on the other. And after the War there were frontiers enough in Central Europe and a riot of national expression. Add to this the weariness and bewilderment which followed four years of sacrifice; the gathering economic difficulties; the active ill-will of some of the new States, as well as the indifference of the Greater Powers. The idea of reunion with Germany might well seem the only way out of a hopeless situation. In fact, it was the solution to which the minds of most Austrians turned, at least for a time. Discussed and prepared by the two Governments most concerned it would have been translated into reality had no veto been imposed by the peace treaties. We need not and should not conclude that, because it would have then met with general agreement, it is necessarily the solution which most Austrians desired later. The demand in 1918 came, not so much from the right, where it would have appeared natural, but from the left. It was the Social-Democrats who first and foremost claimed union with Germany, not from a sense of racial community with their blood brothers, but that they might be part of the new Socialist Republic of the Reich.

The provisional National Assembly which assumed control in Austria on the collapse of the Empire in the autumn of 1918, was only one-third socialist. Yet that minority was wholly anti-Habsburg. From personal reminiscences and also from the socialist Press of the period Dr. von Schuschnigg gives examples of the attempt then made to belittle and defame everything that was specifically Austrian. The thesis was sustained that Austria-Hungary alone was responsible for the War: the socialists proclaimed their glory in defeat if only because it meant the end of the rule of Habsburg. A

speech of a prominent socialist, Dr. Otto Bauer, brings together the two arguments they used in favour of the *Anschluss* :

This German Austria, if thrown back upon its own resources, cannot possibly form a State. It might function as a Federal State in a larger grouping, but it is not a State that can continue to exist by and for itself. It has no naturally defined territory and is too small to support its industrial population. Therefore, we must claim for ourselves the right to seek for union where we can certainly find it, with that people to which we by our very nature do belong and from which we were cut off some centuries ago by artificial division.<sup>1</sup>

On November 12, 1918, the National Assembly declared the country a Republic and decreed the *Anschluss* with Germany. The first clause entered into effect; the second was nullified by the peace treaties. Austria had to remain independent in spite of various plebiscites in favour of union, but the financial depression of 1921 generated an anti-Marxist reaction, determined to secure respect for and belief in its own patriotic ideal. This reaction was guided by Dr. Seipel, whose first step was to better the financial situation by means of a loan from Geneva. The debates which centred round this loan in the autumn of 1922 are once again instructive. The socialists opposed it. Dr. Renner, their previous Chancellor, argued that Austria had no future: in accepting the loan and thus endeavouring to maintain the country's separate existence, the Government was betraying the true cause of the people. With this plea went the appeal for reunion with the elder brother. Dr. Seitz, then and for many years afterwards, Mayor of Vienna, in language that would have done credit to an extreme Nazi of 1938, waxed eloquent concerning the sin of high treason perpetrated against land and people. The German National party, on the other hand, which represented the ultra-German thinking section of the country, was in favour of the loan.

The period from 1922 to 1933 is what Dr. von Schuschnigg terms the "second Austria." The Government of the country was in the hands of a coalition in which the Christian-Social party was predominant, while Vienna was administered by the socialists. The defects of a coalition were obvious.

<sup>1</sup> *Arbeiterzeitung*, November 2, 1918.

Where a strong policy was necessary, half-hearted measures had to be adopted out of deference to the various party groups. The *Anschluss* receded into the background. The socialists even seemed less concerned about it, possibly because they had the field to themselves in Vienna and also, maybe, since their brand of Marxism was more radical than that of their German namesakes. But dissatisfaction with the political situation was increasing. Some reforms were carried through in 1927 with the requisite two-thirds majority, but the Vienna riots of that summer which caused considerable loss of life, and the General Strike that followed them, stimulated the growth of extra-Governmental armed forces, known generally as the *Heimat-* or *Heim-wehr*. The Parliamentary system was losing caste. Only the socialists approved of it in its existing form and their support was suspect since they regarded it as a method of transition to something more "democratic" and extreme. Radical solutions began to be formulated. Dr. von Schuschnigg admits that the monarchist cause made little appeal to the post-War youth. In 1929 the *Heimatwehr* put forward the demand for a Totalitarian State, rather on Italian lines: and in the next year secured eight seats in the elections. There had been talk of a union between the *Heimatwehr* and the small group of Austrian Nazis. The demands of the latter, however, proved excessive: they contested the election as a party apart and gained one seat. Their importance at this time was quite small. The question of the *Anschluss* was revived by Dr. Schober in the mitigated form of a Customs-Union with Germany: but this was frowned upon by most of the Versailles Powers and turned down by the World Court of International Justice though only by a majority of one, as contrary to the clauses of the peace treaties.

Each year saw the financial situation more acute. In 1932 soon after the accession to the Chancellorship of Dr. Dollfuss, there was question of a further loan from abroad; so strong was the opposition to this second attempt to make independent Austria "work" that the credit was voted by the barest majority. The opposition now consisted of the Social-Democrats, less perhaps from conviction in this matter than from the long-established habit of saying "No," and various factions of the Right, including the German National group which had approved the previous loan. The call of "nationalism," that is, German feeling, was proving here too strong for the claims of Austrian loyalty. It was now the



Right as much as, or more than, the Left which demanded a radical solution. And though this new radicalism was represented by few members in the Parliament of 1932, it was clear that any new policy or constitution (for this was the point at issue) would be exposed to attack from either flank.

Dr. von Schuschnigg's third Austria was built under the eyes of Dr. Dollfuss and launched by himself. The new constitution inaugurated a Corporate State which recognized and made appeal to the principles elaborated in the Papal Encyclicals. There was in it, perhaps, more *corporatisme d'état* than *corporatisme d'association*. But the situation was critical; there was little opportunity for quiet and independent development. Its machinery was a trifle cumbrous and, as was pointed out by a member of the Government, Dr. Adamovitch, at the end of 1937, not sufficient decentralization had been achieved.<sup>1</sup> The ultimate purpose, however, was to allow a large measure of autonomy to the *Stände* or corporations: only the difficult circumstances of the initial years involved authoritarian control and guidance. Whether it would have functioned effectively in Austria, the *unerbittliche Realität der Zeit* has now made it impossible for us to say. It was the effort of conscientious and patriotic men to give to their country a form of existence in which the demands of social justice might be satisfied and all men of good will unite on a basis of Christian and German tradition. Why should patriotism be held incompatible with nationalism in the wider and quite literally full-blooded sense? After the German Agreement of July 11, 1936, the Chancellor expressed his willingness to admit to positions of trust and responsibility members of the so-called "national opposition" on the sole conditions that they would recognize the Constitution and be associated with the Fatherland Front. Repressive action had to be taken, but it was milder and more justified than similar action in Germany since 1933. It is often asserted that the Schuschnigg regime was a "minority" one. Its direct supporters, whether minority or not, were probably less numerous than the English Catholic Press has been wont to assert, but far more so than the crowd scenes of early March would suggest. Whole-hearted Austrian Nazis were more of a minority still. Statistics afford sound evidence that from 1933 onwards the position was improving. Agricultural production rose considerably, the burden of debt decreased, the num-

<sup>1</sup> Kultur und Politik.



ber of unemployed slowly lessened; while after 1934 there were fewer political prisoners. After two years of uncertain relations with the Reich a more normal situation was established. Austria declared itself essentially a German State which would regulate its general policy in accordance with this fact. Germany in return recognized the full independence of Austria and acknowledged that its internal political questions, including that of Austrian National-Socialism, were Austrian and not German ones.

There was still, of course, opposition. Clever propaganda made its appeal to the impoverished peasant; to an anti-Jewish feeling here, there to a certain anti-clericalism. The desire for a more radical solution, as Dr. von Schuschnigg points out, persisted more in Carinthia and Styria than elsewhere.<sup>1</sup> Upon the youth the revival of the Reich exercised a strong attraction. It opened wide horizons, it went the whole way; and at home their opportunities appeared so limited. The success, real and apparent, of Nazi-ism awakened national enthusiasm as distinct from more sober patriotic attachment. An ultimatum when the foreign situation seemed favourable; the hint of *force majeure*—and the third Austria passes to a fourth.

Ask a number of good average Austrians what Austria means and you will receive many clever and not a few amusing answers. But hardly one of them will be satisfying and exhaustive: many will have an element of hopelessness and not one of them will spring from a strong spirit of faith. But take away Austria from the Austrians, and they will all at once realize what they have lost. . . .<sup>2</sup>

We may respect and sympathize with the enthusiasm of, doubtless, many Austrians at their reunion with the larger Reich. But they should not forget that the enthusiasm of the moment is apt to blind men to the further consequences of the cause they have embraced. I have referred before to the Trojans. For the Virgilian Aeneas the bitterness of the short phrase *Fuit Ilium* was softened by the consolation of a new promised land. Time alone will tell the story of Austria's loss and gain.

JOHN MURRAY.

<sup>1</sup> Schuschnigg, p. 288.

<sup>2</sup> From a lecture on "Austria's Cultural Aspect," by von Hammerstein. 1935.

## THE PASSING OF THE MAIDEN AUNT

THE maiden aunt has left us, never to return. She has slipped out of our lives so gently and so unobtrusively, that we have been scarcely aware of her flitting. Like the snows of yesteryear she has melted away, and it is only with the elders that her memory survives. And yet what an institution she was, and what a gap she has left, for she was an outstanding characteristic, a stand-by of Victorian life.

As families have decreased in numbers there have been fewer potential aunts, and even if a stray aunt exists, in the cramped family quarters of to-day there is no room for her. For a room to herself the maiden aunt demanded, even if she did not always obtain it. It was her privilege, often her only refuge. And now, even were the maiden aunt available, there is no child for her to mother. So it would seem that her passing is the logical outcome of the falling birth rate and decline of house-room. Yet she is still needed, much needed. Aunts are at a premium. Gone, not only are the aunts, but the unlimited supply of domestics on which our grandmothers could so readily draw. The young wife must now depend on herself alone. Should she be laid up, and in times of influenza she and her husband may be both laid up, and their child (if they have one), there is no maiden aunt, impervious to infection, at call to shoulder the household responsibilities, to nurse and wait on the invalids, who in the old days could peacefully betake themselves to bed, secure in the knowledge that the household wheels would run as smoothly—maybe even more smoothly—than when they were up and about to turn them. The overflowing Victorian families were not the burden to the mother that they would be considered to-day. One child, two children more made little or no difference. Nanny or Mademoiselle could cope with six as easily as with four. There was no lack of room in the rambling old houses, to-day cut up to hold three or more families, and in the immediate background, ready to come forward at a moment's notice, was the maiden aunt.

Did whooping-cough seize the family in its grip? Aunt

Lucy or Aunt Emily were at hand to soothe the choking, and to take the little sufferers to seaside lodgings when convalescence had set in. Measles, even scarlet fever, were within their competence, and when the holidays came round, Mamma was not left to struggle with a crowd of vigorous youngsters alone. No, Aunts Maggie, or Fanny, or Caroline could be called on to cope with the influx. And when the holiday scramble was at its height, it was they who at odd moments grappled with the socks and shirts and suits, and saw to it that Tom, and Reggie and Charlie were duly returned to school intact both as to clothing and health.

My own childhood was spent amidst a bevy of maiden aunts, and they are among my happiest recollections. The child of to-day who knows not of them suffers a psychological loss. There are, of course, aunts and aunts.<sup>1</sup> Not all have been endearing; some doubtless were much the reverse, sharp-tempered, even terrifying, but such were the exceptions, not the blessed rule. Still, I count myself singularly fortunate, for I cannot believe that all maiden aunts could be as unusual women as were mine, nor that as a class they could have been so distinguished. There were Aunt Priscilla and Aunt Fanny, both cultivated and gifted women. Their house faced ours across the village green, and we trotted in and out as though it were our own. Aunt Priscilla was short, shapeless and untidy, with quaint, bluntly-cut features, and an irresistible twinkle in her small, shrewd grey eyes. She was an accomplished botanist and a born teacher, and it was she who took us for unforgettable scrambling walks to search for the bee orchis on the railway cutting where alone it could be found, for the flowering rush along the river banks, the snake-spotted fritillary in the damp meadows—a long-remembered find. But not a root might be pulled up; one or two flowers were to be carefully gathered, painted, their characteristics described, then pressed.

Aunt Fanny was many years younger, very pretty, slim, graceful, and something of an invalid. As I look back on my memories of her, I feel that her ailments may have been caused in part by a tragic love affair, but still more by having too little scope for her intellect and energies. She, too, was a born teacher, and her lessons from ancient history made Assyrians, Jews, Greeks, Romans and Egyptians living figures whom one might expect to meet on any day and at

<sup>1</sup> Wodehouse "fans" will not need this reminder.

any moment. With her we explored new worlds of interest and imagination. To those two maiden aunts my childhood owes its happiest and most fruitful hours.

In a somewhat different category we placed aunts Mary and Sara. They did not come to us, we went to them, spending halcyon days in their seaside villa, though they themselves must have found those days more stormy than halcyon. For they did not belong to the true genus of maiden aunt, but were typical old maids who might have stepped out of the pages of Cranford with their gentle, mousey faces, their unobtrusive, almost deprecating manners, and their incredibly shabby clothes. Hitem, Titem and Scrub, they themselves named their bonnets, and both Titem and Scrub remained on their heads long after the time when by all rights they should have been buried in the dust-bin, while Hitem was reserved for too rare occasions. They covered up every chair at night, and if the day were wet, a path of newspapers was laid down, so that our dirty boots should not contaminate the well-worn carpets. But those two elderly spinsters represented all that was best in Victorian culture and human sympathy. They were a power in the town, respected and loved by all who knew them, pioneers in social work, women guardians at a time when public work was thought unfeminine, and foremost in every social movement which might spell progress. Their little front room went by the name of the office. There they interviewed those whom they called their clients—the poor of the parish—and none went away without sound advice and practical help. At every meal a pudding basin was brought in and filled with food for some poor family.

But we knew them only as very dear maiden aunts, who spoiled us while we teased and laughed at them. They plied us with sweets in the early morning before we were out of bed. They packed us off to the shore for blissful mornings of paddling, and never grumbled when we were late for meals. Sweets hovered round us all day long—their panacea for keeping us out of mischief—and if in the afternoons they took us for a prim walk on the esplanade, we were allowed to solace ourselves on the way home with squashy cream buns at the Italian pastry cook's on the front. I cannot think how we survived such indigestible treatment without disaster, but I have no unpleasing recollections—our insides must have been made of leather.

Sunday was the only dreary day. The church was a long

way off, at the other end of the town, and the aunts' house stood high up on the cliffs. A tempting omnibus ran from door to door, but it was a rigid conviction with the aunts that it was wrong for man and beast to work on Sunday. For them it was a matter of conscience, and so they walked, morning and evening, and we walked too. Before the morning service there was an hour's Sunday school. While aunts Mary and Sara gave able and instructive lessons to the elder boys and girls, my sister and myself were deputed to teach the smallest and most unruly children, and more incompetent and helpless teachers could not have been found, though our extreme youth may serve as some excuse. The classes were held in the church pews; there was no school-house available, and the giggling fidgetting, scuffling and occasional screaming must have been heard to be believed. To this day I do not understand how aunts Mary and Sara, deeply pious and orderly women, could have tolerated this most unedifying performance, but tolerate it they did. Sundays apart, however, those summer holidays remain a happy dream.

The name of aunt was often given to those who were not necessarily near relations. It was a title of respectful affection, bestowed on our elders, and the queen of maiden aunts, the aunt whose face comes before me as I write, humorous, shrewd, kindly, was the one whom I myself displaced, the guardian angel of the brother's family with whom she had summered and wintered it from the time when she had been a young woman and his first children were born. No one thought of her as good looking, she was not; but her tall, spare figure had a gracious dignity that made itself felt. She was noticeable in every company; her utter unselfishness made her a compelling force.

For six months she stayed with us after my marriage, gently, almost imperceptibly guiding my unaccustomed feet into the paths which henceforth they must tread; and then she quietly announced that she was leaving us; she was needed elsewhere—who would not have needed her? Another brother had offered her a home.

It is an abiding happiness to me to know that the new home was a truly happy one for her, that she took her place as mistress of a household more dignified and ordered than the one from which I had displaced her; that she made a host of new friends who loved and appreciated her, and that she could live her life with more freedom than in the past. But

how I missed her. When she visited London again, the sight of her dear face with its crown of grey hair gave me a thrill of joy. Her very presence was comforting; it smoothed my difficulties and set them in their right proportion almost before they had been confided to her. I could not bear to let her go. And I still feel the shock at my heart on the day that she died. For her no long illness, no being waited upon—she who had spent her life in waiting upon others. One day alert, in her accustomed health and vigour, the next day lying calm and peaceful with the dignity and the smile of death on her serene sculptured features. The dear aunt, the name by which her children always called her, still lives, a fragrant memory to all who knew her.

A stray maiden aunt may now and again be met with. I myself know three—aunts of the true breed, whom their nephews and nieces know would fail them in no emergency. But they live their own lives, they are not tethered to the family, and they are survivals from an older generation.

The true maiden aunt was born, not made. When there were families of ten, twelve, of even larger size, what would they have done but for her? To be a maiden aunt was a vocation; to many women a vocation as clear and true as a religious one. I said that the maiden aunt was a memory of the Victorian age. In another form she still exists, but she has undergone a metamorphosis, a sea change, though whether into something rich and strange, is perhaps a moot question. For the maiden aunt of yesterday is the bachelor girl of to-day.

It is not always remembered by the male when he inveighs against the monstrous regiment of women who invade his offices, who storm the professions, formerly his most sacred preserves, who now and again (though he does his best to handicap them) outstrip him in the race for honours (that in a bygone age he would have been expected as a matter of course to maintain his sisters, and that they are no longer dependent on him. He would have the shock of his life were he told that it was his duty to provide Sally with a home, or failing that at least with an adequate allowance, and Sally would be the first to repudiate the insulting suggestion. Indeed, it may well be Sally who supplements her brother's income by devoting some part of her hard-earned salary to the education of his boys and girls, thereby proving herself a follower in the very best tradition of the maiden aunt. But

two generations ago, if the brother could not give his sister an adequate allowance, he could offer her a home, and in accepting the home she accepted also the position and duties of the maiden aunt. In the majority of cases she nobly earned her board and lodging, giving more than she received, but if she were a true maiden aunt, she gained her reward in the love of her nephews and nieces and in the knowledge that she was needed, that her life was not an empty one.

"Chief of my aunts, not only I,  
But all your dozen of nurslings cry,—  
What did the other children do?  
And what were childhood, wanting you?"

R. L. Stevenson.

How many of us elders can make our own these simple but haunting lines?

S. LIVEING.

## *Death's Serenity*

DEATH shows a face more certain-sure, an air  
More dignified than Life. Its calmness seems  
To say: "Done are all human things that were—  
And Time is done—and I am done with dreams."

Whence comes this calm if Man's self-conscious whole  
Expireth with his breath? What mortal thing,  
Save Man, thus prints the image of his soul  
Upon its ravelled, outworn covering?

'Tis the last service that the soul doth pay  
To its life-partner as from earth it goes—  
To mould with gentle touch, the tired clay  
And smooth the haggard face to grave repose.

After their mortal marriage should the soul  
Not do this pious service?—whispering low—  
"Rest, rest, poor body; God shall make thee whole  
And with me, glorified, thou Heaven shalt know!"

W. BLISS.



## THE PAPAL SEMINARY OF KANDY

THE recent display of an attractive missionary film, founded on the experiences in India of Père Llande, S.J., as detailed in his volume "Sacred India," impressed on the observer two things: first the intense "religiosity" of the country as a whole, and secondly the wonderful results attained when those religious feelings are, so to speak, canalized and rightly directed by knowledge of the Faith and practice of the worship taught by the Catholic Church. The late Eucharistic Congress at Madras, described in these pages last March, vividly illustrated that impression, and so it may be of interest to call attention to the steps taken nearly half a century ago by Pope Leo XIII to train a supply of labourers for that vast vineyard by the erection of the great Papal Seminary of Kandy in the heart of Ceylon.

"Thy own sons, India, shall minister to thy salvation," wrote the great Pope in the inaugural Brief which gave initiative and inspiration to one of the greatest movements in the mission-fields to-day—the multiplication of native clergies. Now there is everywhere growing a deeper realization of the principle that the Church cannot be firmly and finally rooted in any country until the sons of that country minister as priests at her altars and in her pulpits. This is as true of India as of any other place: merely from the point of view of numbers, missionaries from the West are wholly inadequate to do more than touch the fringe of India's teeming millions: if any impression is to be made on this vast number the co-operation of Indian priests is vitally necessary. Moreover, an Indian's insight into the psychology of his fellow-men makes the need still more paramount: he is far more in touch with the beliefs, and racial and historical background of his fellows than the most zealous, learned and apostolic of Western missionaries can hope to be. The fact that in one's contact with the Christian Indian one is for ever coming up against most surprising outlooks shows how far we are from really appreciating their philosophy of life. The change from paganism to Christianity means a most colossal change of spirit and outlook, and to present adequately a religion that entails such a change one needs a very deep in-

sight into the prejudices, feelings and previous traditions of those one seeks to convert. We in the West have been brought up in an atmosphere impregnated for twenty centuries with Christian ideals. Naturally, then, it is almost impossible for us fully to comprehend the religious outlook of those wholly alien to those ideals, and to understand all its ramifications, its profound hold on a people, its intimate appeal, is practically beyond us. Only an Indian can do this. Hence, if India as a whole is to be converted it must be largely through the work of Indian priests. This is, of course, no disparagement of the work of Western missionaries, who have so admirably undertaken the vast task and whose help will be needed for generations to hand on the Christian tradition and ensure that the Church of India assimilates it thoroughly. But they must have by their side multitudes of fellow-priests drawn from the Indians themselves.

What makes it still more imperative to have an indigenous clergy in India is the changing spirit of the country. With the granting of a measure of self-Government, a wave of intense self-conscious nationalism is spreading through India and, with this, a growing disinclination to be dictated to politically, spiritually or intellectually by the West. Millions, of course, are untouched by this spirit: the pre-occupation of the masses is with their crops, the rains and the money-lender. But the leaders are developing more and more the spirit of national self-sufficiency, and it is to the leaders especially that the Church must address her message: we cannot be satisfied with conversions merely among the lower castes. We have to show those leaders that the Church, which started in the East and evangelized India long before it reached Gaul or Britain, is not exclusively or essentially Western—an idea which is bound to prevail so long as the majority of Churchmen, priests and higher officials, are from the West. Already at Madras the appearance of a number of Indian prelates, three Archbishops and nine diocesan Bishops with a considerable body of native clergy, did much to destroy the impression that Catholicity is something foreign.

However, the dioceses which are entirely staffed by Indians—from the bishop down to the last-ordained curate—are mostly confined to the south of India, the Malabar coast, the Fishery coast and slightly north of that: the growth of such self-supporting units will leave more "missionaries" free to evangelize new and hitherto untouched fields. We may sup-

pose that what Pope Leo had in mind in starting the "universal" seminary at Kandy was ultimately the provision of material for an Indian hierarchy. Accordingly, the aim of this super-seminary is not to supplant local and diocesan seminaries for Indians, but to give a special training to those young men who show exceptional powers and who give promise of being capable of leadership in the future. Of course, it might have been better in some ways to send these picked students to Rome: but there is much that stands in the way of this policy: difficulties of expense, of food, of climate and the like, make it impracticable for more than a very, very few. Besides, when building up a body of possible future leaders it is necessary to prepare a far larger number than will be eventually required: early promise may be belied, bodily and spiritual strength may not fulfil expectations, and with the most careful early selection there are bound to be many stragglers by the wayside. Hence something had to be established in the East itself for the education of this somewhat large body of men.

It was towards the end of 1890 that Pope Leo XIII found himself, as the result of a generous legacy, in a position to start, though not immediately to build, such a seminary. He therefore sent out Mgr. Ladislaus Zaleski as his representative to undertake the work. After consultation with the various ecclesiastical authorities he eventually chose for a site the old hill capital of Ceylon—Kandy. This was not too far from India: whilst it had the advantage of being outside India, thus withdrawing the young men from an atmosphere where family and caste, even among Catholics, still play too predominating a part. The climate also was good: the spot eventually chosen is close on 2,000 feet above sea level, so that although so close to the equator the temperature is not excessive; from the Seminary, some of the most gorgeous views around Kandy can be seen; in fact, those who know Kandy always make sure that their visitors do not leave before seeing the wonderful panorama across the Dumbara valley from the grounds.

So in 1893 the Papal Seminary at Kandy was opened with a handful of students. At first it was lodged in a private bungalow in the town; next year it moved up to a temporary building near its present site; in 1898 the first part of the present building was ready for use, and a year later the whole was finished. Meanwhile, Mgr. Zaleski had been created

Delegate Apostolic to the East Indies; he made his headquarters in the town of Kandy, so that he was able to watch over, guide and help the infant seminary. So much was the place his creation that for many years the Seminary was known as "Zaleski Town." The foundations of a chapel were laid at the same time as the building went up, but it was found impossible to complete this. Building had been expensive, largely owing to the amount of levelling that had to be done before a start could be made, so that all available funds were exhausted. So for some years the work had to be one of consolidation and no new venture was possible. Then came the War and the post-War slump during which the Seminary fell on very hard times: so hard that at one period there was serious question of sending away the students as there was not enough even to feed them. But as the work was for His Kingdom, the Lord ultimately provided, and that particular storm was weathered. However, it was not till 1926, thanks to the generous help of the present Holy Father, of the Indian hierarchy and of the old alumni, that the chapel was completed. Every bit of material, stone and wood, was found in the Seminary grounds, one of the Fathers was the architect and one of the Laybrothers directed the building operations. Since then there has been added in 1934 a new refectory, dormitory, recreation room and lecture hall.

The staffing of the Seminary was handed over to the Jesuit Fathers of the Belgian Province. For the last forty-five years these Fathers have given yeoman service to the undertaking: many of the professors on the staff at present have devoted their whole lives to the work; individuals have been there for twenty-five, thirty, even forty years without ever having set foot in their own country: they went out as young men and have grown old in the service of India. To-day, the faculty is being recruited partly from the Neapolitan Province of the Society, as the Belgian Provinces have already three large and flourishing missions to supply.

As said above, the Seminary is "central," at least in intention. The students come from all over India: from Karachi in the north, down the western coast—Bombay, Malabar; to Cape Comorin in the south; up the eastern coast to Calcutta, round to Burma and from the Central Provinces. At present they number 132 and they hail from thirty-one ecclesiastical units in India, Burma and Ceylon, besides two from Mauritius. Their languages are as diverse as their places of

origin : Tamil, Malayalam, Singhalese, Telugu, Concan and English are the most common. Thus they differ in race, disposition, upbringing and even rite (they belong to three rites : Latin and two Syrian rites from the Malabar coast); some belong to families that have been Catholic for generations, others to families that are comparative newcomers to the Faith; some come from school, some from universities, others from minor seminaries. But they all go through the same course of study.

That course is much the same as that of any other greater Catholic seminary. As a general rule the first year (sometimes two years) is devoted to preparatory work. The students' Latin usually needs a polish, for Latin is rarely taught in Indian schools. A good deal of energy is devoted to the study of literature, as it is realized that a priest may be a wonderful metaphysician or theologian yet be of little use in the pulpit, if his imaginative side has not been cultivated. The literature studied at Kandy is English. This is a matter of convenience; the students speak so many varied languages that a common medium has to be found, and the common medium there is English. The study of a Western literature has an added advantage since, for the study of Catholic Theology, a knowledge and understanding of scholastic Philosophy is an absolute necessity. But scholastic Philosophy grew and developed in the West; so that for a grasp of this some insight into Western ways of looking at things is indispensable. "East is East and West is West, and never the twain shall meet": but herein they do so with some success, for the *philosophia perennis*, based entirely on the rational processes common to mankind, has a universal appeal. Underneath its Western dress, to appreciate which the study of Western literature is of incalculable value, the Indian finds common ground in baptized Aristoteleanism.

There is another practical advantage in studying English literature. In those parts of India most affected by Western civilization, the university student has only too often fed on English literature that is philosophically pernicious (of that brilliant sophist Shaw, for example, many university-educated Indians made an idol). An indigenous priest ignorant of such Western "intellectuals" could with difficulty make contact with students of this kind. But part of the training of the man from Kandy has been precisely the exposure of the whole tribe of pseudo-philosophers. For this reason, let

us add, gifts of good English literature—Dawson, D'Arcy, Knox, Lunn, etc.—would be highly appreciated by the Seminary librarian.

However, the main work of Kandy is, of course, the specifically professional, philosophical and theological, training, which is universal in the Church, except that considerable stress is laid on the study of the philosophical and theological systems of the East. Since 1926, when the Seminary was raised to university status, it has the distinction amongst all other Indian seminaries of being able to confer theological and philosophical degrees, and thus it helps to keep up the supply of professors in the minor seminaries in India. Besides the ordinary degrees there are facilities for reaching the Doctorate in each science, after further study and research.

It will be seen that the student life at Kandy is a very full one for, with all this necessary attention to Western philosophy and literature every possible effort has to be made to preserve the essentially Indian character of the final product. Hence very great stress is laid on the vernacular languages; each race has constant academical exercises, sermon-courses, and the like, in its own tongue. For Kandy would defeat her own ends if she sent back her young priests to India half-Easterners and half-Westerners. They must be wholly Eastern, in so far as that is compatible with being also wholly Catholic.

Naturally, the spiritual training of the young priests is of the deepest concern. The Easterner seems to have a natural facility for prayer; on the other hand, the climate has for generations sapped his vitality, with the result that he tends to lack perseverance and the power of concentrated work. Special care has to be taken of their moral formation since their country has lain under the curse of paganism wherein the Christian virtues of charity and purity are unknown and unloved. The young priest, sent out to break age-long evil traditions, must have thoroughly "put on Christ" in order to save himself as well as others.

Their seven or more years of study over, as December 3rd, the Feast of St. Francis Xavier, comes round a yearly contingent of the young priests disperse through the length and breadth of India to carry on the Saint's work. Not all, of course, attain to high position in the Church: of those originally chosen, some will not have had those powers of mind and leadership which were expected of them. But Kandy can

well be proud of what her past students have done : at the present date, seven have been raised to the episcopate, seven have been appointed Vicars-General, twelve have been honoured with Papal dignities ; many govern or are professors at various diocesan seminaries. So far 343 of her sons are spread throughout the country. It would be hard to find, outside Rome, a work that has a wider sphere of influence : of the leaders of the Church in India—a sub-continent with a field of 360 millions of souls waiting to be harvested—a large proportion are trained in the hills around Kandy. Consequently—and the same is being proved true in China—were another catastrophe, cutting of supplies of money and men, to overwhelm the West, the Church in India will not necessarily wither away.

The work at Kandy will with God's blessing develop till the time will come when Indian clergy, besides attending to their home needs will themselves take part in evangelizing the swarming races in lands beyond the Bay and the great islands of the East. For we may perhaps extend the aphorism with which we began and affirm that—such is the spirit of Christianity—the Church cannot be said to be firmly rooted in any country until she is served by an indigenous clergy imbued with the missionary spirit. The Kandy of the future, or some similar and even greater establishment, may have a section of students in training for the "foreign missions" !

A. J. ANTONY WILLIAMS.

## *Profession*

MISTED the sunbeams fall, soft as a veil,  
O'er the white chapel wall, and altar rail;  
Kneeling, she waits Thee there, Lord of all light,  
Wrapped in a wordless prayer, safe in Thy sight.

Rest now, O questing soul, be still, O heart !  
She who has gained God's whole seeks not earth's part.  
First stirred Thy whispered word ; now at Thy call,  
All shall she bring Thee, Lord, who givest all.

Gladness that follows strife, peace on her brow—  
She who has lost her life shall find it now.  
Unto Love's last lone tryst her feet have come ;  
Deep in the Heart of Christ, her heart finds home.

C. M. F. G. ANDERSON.



## COMMUNISM *VERSUS* LABOUR

THE Catholic supporter of the Labour Party must sometimes worry about the Party's tolerance of Socialism. The more he hears of "united fronts," of Spain and China, and the more he listens to Sir Stafford Cripps, the more serious the problem must seem.

There can be little doubt but that at present the Labour Party is at the crossroads. Various influences are at work that wish to direct it more and more to the Left.

To understand how the Party is to resist this attack one must understand something of its past, for the conflict springs from its very origin. We must remember that the Labour Party began as a trade-union movement interested only in trade-union problems. From 1850 to 1870 it grew strong in resources and numbers until it became more acutely conscious of the obstacles impeding its work for the masses—obstacles of court-decisions, laws and methods of government—and realized at the same time the power which the 1867 extension of the franchise put into its hands.

Then came the first organized political action of trade unionism whereby pressure was put upon candidates for Parliament of both parties. An early result of this activity was the repeal of the "Masters and Servants Act" in 1867. The other parties, notably the Liberals concerned in industry, resented this growing power but could not prevent the Unions henceforward entering the political arena, although with no idea as yet of forming a party.

In the 1874 election the trade unions for the first time ran their own candidates in thirteen constituencies, winning two of them in face of the opposition of both the older parties. The Liberals were routed. The victorious Tories repealed the Liberal Criminal Law Amendment Act of 1871, and by other Acts secured for the Unions a certain freedom and the right to strike. Having thus obtained what seemed to them, filled as they were with the *laissez faire* philosophy, all that was necessary for the eventual establishment of the just social order, the political activity of the unions slackened, and it was not until twenty years later that the unions turned once again to politics, not so much at the instance of the new militant "socialist" leaders—Tom Mann, Ben Tillett and

others—but because the capitalists tried to control their activities by invoking the existing law, calling for injunctions, liability to damages and restrictions on the use of funds—the same weapons that are being used to-day in the U.S.A. This time the formation of an independent Parliamentary group was their definite object: in fact, the first organization (1900) was known for six years as the “Labour Representation Committee”: the Party was finally established at the election of 1906.

A strong argument could be made out that the wages and conditions of the workers would have been better to-day if the Unions had not mingled politics with their industrial activities. But the Taff Vale decision of 1902, which threatened their very existence, determined them to use their political power. Although Keir Hardie’s “Independent Labour Party,” founded in 1892, doubtless helped to make the unions politically minded, the fact that the new Party ignored the older in its constitution proves that it was not socialistic in its aims.

True the Party admitted “socialists” of the MacDonald and Hardie type. But the majority of the members had no idea why they should have a Party and probably agreed on little else than that a Party should exist. Max Beer’s classic work on “British Socialism” describes this period well. The Marxian Social Democratic Federation (1881) tried to make the new Party socialist and, upon their resolutions being defeated at a conference, disaffiliated their organization, thus removing one of the main dangers that the Party would take a materialist-socialist line.

Re-reading the speeches made at these early conferences shows without any doubt that until 1914 the Labour Party was in no real danger from Socialism. True, members discussed mutually contradictory points.<sup>1</sup> At a meeting in Newcastle (1903) a member called Curran led a move to reject Socialism completely, declaring that the Party, open to the adhesion of Tories and Liberals with Labour proclivities, should not be tied to Socialism. This speaker evidently visualized the Party as trade union in spirit, embarking on politics only to secure industrial ends and caring little for wider social progress. It was later that members began to hope for a Labour Party that might one day form the Govern-

<sup>1</sup> At one conference James Sexton moved a resolution that meant in one clause the ending of Capitalism and in another visualized working with capitalists.

ment. It was not until in 1918, after the War, that the Party, hitherto an amalgam of trade unions and socialist groups, revised its constitutions to admit individual membership of all social grades. The advent of the middle-class intelligentsia and members of the aristocracy marked a decisive change in its outlook. It was now, paradoxically enough, that it became exposed to the ideology of Socialism.

This is worth recalling when we examine the Labour Party to-day and assess the influence, direct and indirect, of the Laskis, the Coles and the Stracheys. Socialism never comes from the workers. It has always and everywhere come to the workers from the strata above, ever since middle-class Marx first foisted his godless world-philosophy on the people. It was, of course, almost necessarily so in times when illiteracy was widespread, but it remains true in our own times. G. Lansbury, sprung from the people, figures as a Labour leader and constantly writes and speaks for the cause, but he plays little part in the moulding of Labour theory. It is the Daltons, and the Cripps, university men, men of wealth and leisure, who develop economic theories—often enough without any contact with, or response from, the actual workers.

The call to Socialism has always come from outside the Labour Party which is trade unionism turned political, and has never developed from the heart of the movement. Let us recall the strenuous efforts of socialists to capture the Party at the beginning. The Social Democratic Federation was an older and more influential body: think of the reputation of *The Clarion* and the two million sale of Blatchford's "Merrie England," but fortunately, in spite of its hard work, it failed to capture the Labour Party, and by its early secession, following its failure to commit the Party to out-and-out Socialism, it allowed the new body to develop on non-socialist lines.

Another great influence on the early Labour Party was the Fabian Society (founded 1883) which boasted that it had saved the Labour Party from Marxism. It certainly helped to keep it from being revolutionary, and to that extent was a good influence. Little danger to the Constitution is to be dreaded from people like the Webbs and G. B. Shaw, though their later purblind admiration of the Soviet Revolution deprives their judgment of much value.

It is a sign of the instinctive resistance to Socialism shown originally by the Labour Party that although Keir Hardie's

organization, the Independent Labour Party, had much to do with its inception, it never succumbed to the full-blown Socialism of its sponsor. They remained in uneasy association for many years until at last, in 1933, the I.L.P. finally and completely severed itself from the other body. However, it was whilst they remained affiliated that the I.L.P. adopted Webb's social theories, and in 1913 another member, Mr. G. D. H. Cole, produced his important work, "The World of Labour."

In the previous year a pamphlet issued by the Union of Welsh Miners broached plans which plainly exhibited the predatory character of true Socialism, for it recommended nationalization of the mines and the elimination of the employers by the simple means of demanding such high wages that the owners could not carry on. But this plan attracted little attention from the Labour Party as a whole, whose leaders were more interested in discussing theories than adopting practical measures.

The degree of national consolidation produced by the War when some members of the Party were added to the Government, was not favourable to the development of revolutionary Socialism, but in 1917 the Party accepted a revised constitution called "The New Social Order," which was professedly socialist yet had little influence on the rank and file. "Quadragesimo Anno," with its condemnation of genuine Socialism, had not yet come to force men to define their terms and take definite sides, so that Cardinal Bourne was able to say that in his opinion few if any members of the Party held economic doctrines that the Church would condemn. In refusing to be extremists the Party leaders may have hoped that economic evolution by itself would in the end overcome capitalist resistance.

On the other hand, there is no doubt that the outbreak of the Russian revolution aroused great sympathy amongst those of the Party who regarded it as a genuine and successful uprising of an oppressed proletariat. Unfortunately, this became the official view, and determined the policy of the leaders of the Party during their brief term of office in 1924. In spite of multiplied exposures and the inhuman conduct of the Soviet despots, that impression still lingers, but not now amongst those who think. No one can say that because of the "success" of the Soviets the Labour Party as such has adopted their ideals or approved their methods. However it

may have been to start with, the progress of the Russian revolution did not keep alive in the British workers any hope that their lot could be bettered by Socialism of that type. Moreover, the failure of the General Strike, and such indications of the value of peaceful discussion as the Mond-Turner conference, followed by Mr. Bonar Law's pledge to take Government action on the lines of the Sankey Coal Report, helped to turn the workers from revolutionary methods.

But it will, I think, be agreed that what kept the Labour Party as a whole from becoming predominantly socialistic was its tenure of government, however short and precarious, after the elections of 1924 and 1929. High public office demands a high degree of competence, and only men qualified by education, experience and a sense of responsibility can handle the complicated machinery of the Constitution with any hope of success. Moreover, the various ministers must needs consider the interests of all sections of the community, and take politics as well as economics into consideration. By accepting office the Labour Party became irrevocably "constitutional" and abandoned the main weapon of the "class war"—direct industrial action; hence its determined resistance to proposals to affiliate with Communism, and bodies infected with its principles, and its repudiation of Popular Front movements at home.

Why, then, do I say that the Labour Party, so definitely opposed to Socialism of the wrong sort, is at the crossroads to-day? Because of another kind of influence to which its members have been recently and increasingly subjected. The frontal attack of Communism having been repelled, it is pursuing its subversive designs upon the Labour Party by indirect methods, making use of the spread of education and the growing interest in international affairs which itself is a product of the War. Its middle-class elements and its intellectuals have united to sponsor the "Left Book Club" which aims, by providing cheap and attractive but irreligious or even atheistic literature, at undermining in the mind of the worker the moral principles on which civilization is based. Once a man's outlook has become merely materialistic, he is more easily led to adopt a policy of violence or a morality which condones harmful social practices. Moreover, the internationalism professed by the leaders of Communism who are thus permeating the Party, endeavours to link the honest British worker with every sort of foreign effort, which osten-

sibly claims to rescue the toiler from oppression. Thus we find Labour leaders espousing the cause of Communism in Spain and elsewhere, from which they dissociate themselves in horror at home. Now, it is that clear and resolute dissociation, so often proclaimed, that is the consolation of the Catholic Labourite, since it gives him the assurance that the "Socialism" of his Party aims at justice for the worker, only by means and within limits approved by the moral law. If Communism is to be repudiated in this country, it is equally obnoxious everywhere, and it is unfair to Catholic members of the Party to expect them to give sympathy and money in support of it abroad.

The Labour Party, as I have hinted, has experienced both these forms of attack, though not perhaps so subtle and persistent, in its past history. Yet its solid trade-union army survived the corrosive assaults of *The Clarion* and the persuasive writings of the Fabians and the Social Democrats. The professedly socialistic elements of the Party have always been comparatively small—reckoned in 1935 at about 10,000 members, whilst the unions at the same date were about 2,000,000 strong. If the Christian element in the Labour Party—without prejudice, of course, to similar action amongst Christian workers which are unattached—would formulate as clearly as they can the just social and economic demands to secure which they have become trade unionists, and show how unChristian Socialism, both by excess and defect, tends to frustrate those demands, the Party may still be kept clear of extremists. The Social Democratic Federation seceded in 1902 and rejoined under the name of the British Socialist Party in 1918: the I.L.P. left in 1932, but the Socialist League took its place: in any case the membership of both is weak, however great the influence due to their energy and zeal. Are Catholics less numerous in the Party? They certainly have less influence. Yet they can offer the Party the sound philosophy and the fine social programme provided by their Faith: aptly summarized in *The Catholic Worker* for April. And as a perpetual inspiration for their zeal they can look to Christ the Worker, in whom if only the workers of the world would unite, they would indeed find the rest and refreshment, the justice and peace, which they desire.

R. P. WALSH.

Editor of "*The Catholic Worker*."

## THE PEARL OF GREAT PRICE

**T**RAVELLING "on quest" with Sister Elena was something of a strain to her senior in religion, who preferred that nuns should be inconspicuous in appearance. And Sister Elena was quite inconveniently beautiful. If she merely stood on a station platform with her modest baggage at her feet, she looked like an apparition of a young medieval saint, erect above the earthly superfluities which she had scorned. You could scarcely fail to stare at that exquisite young face, until the eyes rebuked you with a sudden look of withdrawal. It was not possible for Sister Elena to be unaware that she attracted attention; to her it was yet another element of penance in her arduous life as a "Begging Sister." In this spirit she accepted it, as so much that is sacrificial is accepted by a nun, silently and with a smile.

Old Sister Elizabeth had at first deplored the choice of so conspicuous a travelling companion; and hinted darkly to their Reverend Mother that it was unsettling for a young nun to find the world still interested in her. But these scruples had been gently brushed aside. "Sister Elena is not likely to forget that her beauty has been given to our Lord. And why should people be allowed to think that only dull old maids enter convents? It will do 'the world' good to see an attractive young nun!" There was nothing more to be said, and after a few outings together Sister Elizabeth wished for no better companion.

One wet February afternoon they halted in a demure little country town which nestled comfortably in the shadow of its cathedral. Here, as the nuns knew from earlier visits, Catholics were few and insignificant socially; and a visit from two mendicant nuns was no more welcome than the appearance of any itinerant pedlar of shoe-laces and so forth. After various rebuffs it was with a feeling of relief that they made their way to the house of the leading Catholic in the parish, who had always been as generous in her welcome as in her parting gift.

As they approached the house it struck Sister Elizabeth that it looked unfamiliar; instead of the unwieldy knocker



an electric bell awaited her touch, and trim window-boxes vied with the fresh paintwork in newness. The maid who opened the door was not the Mary Ellen she remembered, but a smart young parlour-maid who eyed her apprehensively.

"Mrs. Smith died in the autumn, and the family went to live in London," the maid explained. "Mrs. Sheridan is living here now."

"We didn't know." Sister Elizabeth's smile was most disarming. "But since we have come, do you think that Mrs. Sheridan would see us for a moment?"

The maid looked alarmed.

"I don't think it's any use asking her. You're Roman Catholic Sisters, aren't you, Miss? And the Mistress doesn't care for Romans."

The nuns looked the question they forbore to ask, and the maid, lowering her voice, explained rapidly.

"Miss Angela—that's her only daughter—wants to become a Roman. And if she does that, she'll never marry the young gentleman that she's supposed to marry."

"Why?" Sister Elizabeth opened her mild blue eyes. "Doesn't he like Catholics either?"

"He?—no, he don't. And you couldn't expect him to, since his father is Dean at the cathedral here. I'm afraid it's no good your seeing Mrs. Sheridan, but of course, I'll ask her if you like."

"I wish you would!" There was nothing that Sister Elizabeth liked better than to come to grips with prejudice. Sister Elena, who knew this, smiled inwardly. She would have time to say her rosary in her wide sleeves while Sister Elizabeth strove to dispel errors from the mind of the hostile Mrs. Sheridan. They waited for a moment, and then the maid returned, flushed and crestfallen.

"It's no good. Mrs. Sheridan said I was to say she would be glad if you would not call again."

"Thank you." The nuns smiled at the embarrassed maid, and turned away. It was beginning to rain again. "Put on your cloak, Sister," urged Sister Elena, and began to enwrap her senior, not too easily done as each carried a bulky parcel. As they were struggling with the somewhat cumbersome cloak, a car drew up outside the house. The young man who was driving it alighted and glanced at them before helping out his companion, a pretty brunette.

"Hallo!" she exclaimed. "I believe those are the Sisters

from Windsley—they collect for their orphanage. Wait for me, Bobby, I must speak to them."

"*Why?*" His exasperated whisper reached Sister Elena, who giggled involuntarily. "If you encourage them, you'll have every begging Sister in England on our doorstep later on!"

"Let me remind you that we're not married yet!" the girl retorted. Then, turning to Sister Elizabeth. "Sister—forgive me, but aren't you Catholic nuns?"

Sister Elizabeth emerged from the unruly cloak and peered benignly at the eager young face.

"Yes, of course we are! We are here collecting for our orphanage at Windsley. Are you a Catholic, may I ask?"

"Not yet!" said Miss Sheridan. "Do tell me, did you see my mother? No? Well, then, I must give you something instead of her." She fumbled in her bag, then turned hastily towards her companion who was adjusting something inside the car. "Bobby—I've no silver—lend me five shillings, will you? I simply can't let them go away with nothing!"

Bobby, however, was grimly unresponsive.

"I'm sorry, but I'm afraid I've no change. And don't you think that Catholics should support their own charities?"

Still groping in the recesses of the car, he missed the furious gleam in his beloved's eyes.

"Well, I shall have to give a larger donation," she said sweetly, and held out a note to Sister Elizabeth. "Please take this, Sister! No—it's all right—I would only waste it on myself. Ask your orphans to say a prayer for me—I need all the prayers I can get!"

Sister Elizabeth looked from the note to the ruffled young face.

"This is very generous, but why not wait and send us what you intended to give? People often do that if they have no change when we call."

Although he gave no sign of hearing, Bobby was startled by this hesitation in accepting a gift. So these nuns did not want to take advantage of his sweet, impulsive Angela! And now, of course, she was behaving like a child, flushing with embarrassment and declaring that she wouldn't, couldn't take back what she had given. At last the nun suggested a compromise.

"Of course we are most grateful, but you must allow us to do something in return. We have with us a selection of our

own work, and you must choose a little gift from it. Please do not refuse!"

Angela felt that refusal would be graceless. She glanced helplessly at the two bulky parcels, and at the forbiddingly closed door of her own home. "I'm afraid I can't examine it here," she stammered. "Oh—I know!—let's get into the car and look at it there. Bobby, I'm to have a present, do come and help me to choose it!"

Bobby, involved against his will, turned towards the nuns with a formal greeting. Sister Elena was facing him now, and his first glimpse of that seraphic face affected him as beauty affects any normal young man. He stared incredulously; remembered his manners and looked away, only to take another peep at that incredible apparition.

"She isn't a *nun*!" he thought to himself. "With a face like that—it's a crime!"

The nuns and Angela seated themselves inside the car, where the parcel was opened, revealing a pile of exquisite linen and lace. Bobby watched them in silence.

"But this is really beautiful work!" Angela exclaimed, as she examined the delicate stitchery. "What is this?—oh, I see—a baby's coverlet. It looks as if a fairy had embroidered it!"

"There is the fairy!" said Sister Elizabeth with a twinkle, and indicated Sister Elena.

"You must love children, to make a thing like this!" Angela said impulsively.

"Yes, I love them." The serene blue eyes smiled back at her.

"She loves children, and here she is locked away from everything worth having in life!" thought Bobby sadly. "What a Faith to sacrifice a girl like that to such an ideal!"

The object of his pity was peacefully watching the display of dainty garments and delicate lace. At last Angela selected a handkerchief, a soft wisp of lawn with a small but perfect design in one corner.

"This is really far too lovely for you to give away," she protested. "But then, all your work is! I will treasure this, and think of you when I see it!"

"Do, dear child—and say a prayer for us as well." Sister Elizabeth was sorry to part from this attractive girl. As for Bobby, on a sudden impulse he turned towards Sister Elena.

"I hope you'll have a successful day," he said nervously.

"I'm afraid I don't know much about your work—you see, I'm a black Protestant!"

"Are you? So was I until a few years ago!" Her eyes danced at his amazed look; and his expressive face was a study of emotions. So this exquisite creature, now victimized by Rome and her own folly, had once known the same spiritual background as himself?—and had renounced the things he held most cherishable? He could find no words, but she seemed to expect nothing more from him, and her smile was a dismissal and a farewell.

He stood by, feeling stupid and gauche as they took leave of Angela with promises of mutual prayers and expressed hopes for another meeting. She watched them go, with liking and regret.

"Oh, how I wish they had a convent here, then I wouldn't feel so alone!" She had almost forgotten Bobby, and how he might react to such candour. But to her surprise his response was gentle.

"Do you feel lonely, Angela? Of course you know you're rather cutting us all out of your life, with this idea about becoming a Catholic. I wish you'd give it up!"

"I never will." Her voice was firm but tired. "Bobby—don't let us start another wrangle here—look!—there's mother beckoning to us. I suppose she has seen the whole thing."

"Of course she has," Bobby said pleasantly. "Come along and face the music!"

But for once there was no music to be faced. Mrs. Sheridan welcomed them effusively, ignoring the unfortunate encounter with those tiresome Catholic nuns.

"Children—what do you think? I've just been rung up by dear Charles—you know whom I mean, Angela—the Bishop of Blanchester. He's actually staying in the neighbourhood and wants to come to tea!"

Angela understood the reason for her mother's buoyant spirits and amiability. There had been a time when her mother and "dear Charles" had nearly linked their young lives together. Now that they were both bereft of their spouses, was it not possible that their earlier romance might come to a tardy fruition? She watched indulgently as her mother fussed around, patting a cushion into shape, lifting a flower into prominence, adorning her room for the arrival of "dear Charles."

When he came, close upon his telephone call, he was the

large, pleasant personage that Angela remembered from a photograph that her mother had cherished. She thought that the years had treated him gently; and if he was not the gaunt, ascetic-looking prelate of fiction, his face had a kindness and shrewdness which appealed to her. Her mother was chattering with unusual volubility.

"So much to say, and so little time in which to say it! Even now I can't believe you are here—what made you come to our little backwater, Charles?"

"Well, I didn't expect to find myself in this part of the world, but my daughter has given me the opportunity." He hesitated, then went on. "Did you ever meet Nancy?"

"No—all those years in India quite cut us off from our friends. But I saw a photograph of her when she was presented—she was extremely beautiful!" Now it was Mrs. Sheridan's turn to pause, but only momentarily. "Charles—forgive me if I'm tactless—but I heard that when Nancy came of age she left home on some wild scheme of her own. Of course, I didn't believe it—no daughter of yours could behave so waywardly!"

"I think it was I who behaved waywardly," the Bishop said simply. "After all, she had to follow her own conscience. It took me some time to see that I was wrong—and a little longer to admit it!"

"What—what did she do?" said Angela, ignoring her mother's scowl. These mysterious references to a wayward contemporary could not be left unexplained!

The Bishop smiled at her wide-eyed interest.

"She decided that her poor old father was in heresy, and joined the Church of Rome. Then she became a nun in Belgium; and a little while ago they sent her over here to one of their convents. Quite near here—at Windsley. Possibly at this moment she is cajoling someone or other into supporting their orphanage!"

"Orphanage—at Windsley!" Angela quivered with excitement. "Oh, do tell me her name!"

"Sister Elena." The Bishop eyed her quizzically. "Don't tell me that you know her?"

"I do—I met her to-day. Mother! she came here this afternoon, and—" Angela paused, checked by a look in her mother's eyes. Of course she must not tell "dear Charles" that his adored daughter had been turned away from their door! "We met in the street," she amended hastily. "And

there was a sweet old nun with her. They gave me this handkerchief—look !”

The Bishop examined it carefully.

“Probably some of Nancy’s own work,” he remarked. “She could do anything with her fingers. Well, I’m glad you met each other. I imagine that you would have much in common.”

“I think we have,” Angela said meekly. She felt it was not the right moment to tell him that Sister Elena and herself would agree about his heretical state ! Her mother was equal to any situation. Now she leant forward and smiled maternally at Angela.

“Of course, you and Charles’s daughter *would* make friends ! But I do hope you told her nothing about your own foolish plan ?”

“What plan is this, may I ask ?” the Bishop inquired benevolently.

“Well, this unruly girl of mine seems at present determined to become a Catholic.” She glanced archly at Bobby, sitting silent and glum beside his beloved. “Not very tactful of her, since she is soon to be daughter-in-law of our dear Dean ! Of course, you know him ? Bobby is very like him, don’t you think ?”

“Extremely like.” The Bishop glanced speculatively at Bobby. “Your father and I were at Balliol together. A dear fellow—but you’ll forgive me for saying he was a little intolerant in those days. I remember he used to say that Catholicity was only fit for charwomen !”

Mrs. Sheridan, who had always shared the same point of view, laughed indulgently.

“Oh, these prejudices of ours ! But after you have had a talk with the dear Dean, I know he will realize that his attitude is mistaken. One always forgets that some really nice people are Catholics—and of course there’s the Duke of Norfolk—” She paused suddenly discomfited. Was there something like a gleam of amusement in the eyes of her “dear Charles” ? But Bobby intervened at that moment.

“I suppose I’m intolerant like my father—but honestly, I can’t understand why any girl should want to be a nun. At least, not anyone like your daughter—I met her too this afternoon.”

The Bishop’s expression was kind but quizzical.

“Do you mean because Nancy happens to be beautiful ?”

"Yes." Bobby did not flinch. "It seems such a terrible negation of her gifts—why did she choose to waste her life like this?"

"She would tell you that she has never fully lived until now." The Bishop's voice was tranquil, but, for the first time, Angela caught a glimpse of his ardent spirit in his face. He might be a heretic, but his faith was intense, his sincerity beyond question. "Of course, I could never wish that my girl should forsake the Faith of her fathers, but I can respect her loyalty to what she believed to be the truth. And I would rather see her dedicated to the service of the poor of Christ than indifferent and worldly as too many are in these days."

He paused. Bobby was looking down at his shoes, his face carefully expressionless. "He never understands *anything*!" thought the exasperated Angela. "It would serve him right if in the end I gave him up and became a nun like Nancy!"

Here the impulsive Miss Sheridan was being guilty of rash judgment. The thoughts in Bobby's mind were certainly confused, but their trend was not what she would have expected. If Bobby had prejudices, he had principles as well, and could appreciate what the Bishop had said about loyalty to one's convictions. It was ironical that here, in Mrs. Sheridan's conventional drawing-room, he began to perceive that there were other values in living besides those which Mrs. Sheridan, and he himself up to this, held paramount.

When the Bishop at last took his leave—all too platonically—Mrs. Sheridan relapsed into her natural querulousness.

"Dear Charles—how little he has changed after all these years! He was always inclined to be excessively tolerant. How could he forgive that crazy daughter of his for becoming a Catholic—and a nun! Thank heaven you are here, Bobby, to save my poor Angela from making a fool of herself!"

Angela flushed and was about to protest, when Bobby came to her rescue.

"If you mean that I'm to interfere with Angela, I'm afraid that I shall disappoint you. I've learnt one thing, anyway, from the Bishop [he did not add—"and from his daughter"]—people don't lose by following their consciences."

He turned from the discomfited Mrs. Sheridan, and smiled into Angela's bright, amazed eyes.

"Sweetheart—do you think that those nice nuns would be allowed to come to our wedding?"

M. O'ROURKE.



# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### THE TRUTH ABOUT THE GREEK SCHISM.

IN the *Revue Catholique des idées et des faits* (Brussels), of February 18th, there appeared an article by Dr. Henry Grégoire, professor at Brussels University and vice-president of the Institut Oriental et Slave, summarizing the results of recent researches into the beginnings of the Greek schism pursued by the Reverend F. Dvornik, professor in the faculty of theology at Prague University, the Assumptionist Fathers Grumel and Jugie, and the abbé Amann, professor in the faculty of Catholic theology at Strasbourg University. These results have excited much interest on the continent; and indeed it is not every day that the account of events of very great ecclesiastical and religious importance, accepted unquestioningly for centuries in the West and narrated in substantially the same form in all Catholic ecclesiastical history textbooks and works of reference, is dismissed by our most competent scholars in the field as a "fable," a "hoax," an "empty legend"; and this, too, in consequence of researches undertaken with the direct encouragement of the Holy See. Moreover, these surprising results, though concerned with events of a thousand years ago, have considerable practical importance in view of the work for the reunion of the Eastern Orthodox with the Catholic Church which is one of the happier features of the times in which we live.

According to the story hitherto received, and popularized in England by, for example, the late Dr. Fortescue's book "The Orthodox Eastern Church," the chief author of the schism of the Byzantines was Photius, a man of huge learning and of personal virtue, except that he was a monster of pride and ambition. He allowed himself to be intruded into the patriarchal chair of Constantinople, whose legitimate occupant, St. Ignatius, had been deposed by the emperor Michael III the Drunkard; during subsequent discussions with Rome (in which the dispute about jurisdiction over the Bulgars and eastern Illyricum soon cropped up) Photius professed to excommunicate Pope St. Nicholas I, whereupon the pope excommunicated him. Photius fell from power in 867 and, two years later, what has hitherto been regarded as the eighth œcumenical council (Constantinople iv) solemnly renewed his condemnation. In 878 he was recalled to be patriarch and, St. Ignatius being now dead, was recognized as such by Pope John VIII; whereupon Photius convened a synod in 879—880 at

which, having cajoled the papal legates to agree, he rehabilitated himself and the acts of the council of 869 were annulled (the "second schism"). John VIII consequently excommunicated him anew, and this excommunication was repeated by his successors, Popes Marinus I, Adrian III, Stephen VI (V) and Formosus. Such is the story in general outline.

Professor Dvornik and Father Grumel, working independently, have reached a conclusion that is now generally accepted by scholars, viz., that the so-called second schism of Photius never took place.<sup>1</sup> There was a dispute, and a very grave one, between him and Pope Nicholas I, but from the time that he was recognized as canonically patriarch in 878 Photius was in peace with the Apostolic See and remained so. Moreover, neither he nor anyone else was guilty of falsifying the acts of the synod of 879-880, of which he has been freely accused, and the œcumenicity of the eighth council comes under suspicion. After the death of Photius, "Pope John IX clearly recognized the legitimacy of his second period as patriarch," declares Father Grumel. ". . . All this means that the second schism of Photius is an event that must be expunged from the story of his life and the history of the Church."

How did this legend arise? It was put into shape by Cardinal Baronius in the sixteenth century and fixed by Hergenröther and Hefele, but Baronius, of course in perfect good faith, relied on an old but vitiated source. The whole story depends on an appendix of documents attached to the acts of the eighth general council, which Dvornik and Grumel show to be nothing else than an anti-Photian *dossier* of doctored and even false texts, compiled as propaganda by a fanatical group at Constantinople of those who were partisans of the memory of the patriarch Ignatius (a good but tactless man). These are the real Byzantine schismatics of the late ninth century, opponents both of the Holy See and of their own patriarch Photius.

The schism of 1054 has also come under fire. Anyone who reads the history of the Eastern church during the later middle ages in some detail will be forced to ask himself why this date rather than 1472 (the formal repudiation of the union of Florence by Constantinople) is esteemed to mark the definitive separation of the East; but the dramatic (not to say theatrical) excommunication of Michael Cerularius on July 16, 1054, has a compelling power (the present writer confesses to having succumbed to it, and in print). Nevertheless, as Father Jugie points out (*Echos d'Orient*, no. 188, pp. 440-473, 1937), at the time that Cardinal Humbert and the other legates excommunicated Cerularius, the pope from whom they had received their powers, St. Leo IX, was dead, and

<sup>1</sup> See Dvornik, "Légendes de Constantin et de Méthode vues de Byzance," Prague, 1933, and in *Byzantion*, t. VIII, fasc. 2, 1933; and Grumel in *Revue des sciences philosophiques et théologiques*, t. XXII, pp. 432-457, 1933.

it is arguable that they no longer represented the Holy See; it is also arguable that Leo would not have approved of their violent action; it is certain that Cardinal Humbert was not an expert theologian, that he was very ill-informed about the East, and that "he brought against Cerularius and his supporters, and indirectly against all the Byzantines, not only well-founded complaints but also accusations of a whole series of imaginary heresies and crimes."

The abbé Amann had already written against the anti-Photian dossier in his articles on Popes John VIII and IX in the "Dictionnaire de théologie catholique," and he has adopted the new conclusions concerning Photius in his recently-published volume in the "Histoire de l'Eglise" of A. Fliche and V. Martin. It is highly desirable that our own English textbooks of ecclesiastical history and encyclopædias and other reference books should be immediately brought up to date in the same sense, for the sake of historical truth, in justice to our separated Eastern brethren (who revere the memory of that undoubtedly great man Photius), and in the interests of improved relations between us. At the same time our history books, etc., might well pay far more attention than they do to the action of secular politics in precipitating *and deliberately maintaining* heresy and schism; a special aspect of this is dealt with in an admirable article by Christopher Dawson in the current *Colosseum*, "The Social Factor in the Problem of Christian Unity."

The Eastern Orthodox Church, forced by the conquering Turks to break with Rome, has unquestionably been out of communion with the Holy See since 1472, in effect continuously (except the church of Antioch, part of which with its patriarch finally returned to unity in 1724 and so remains), but it is increasingly clear that the attitude of Catholics in her regard has been far from faultless. In the words of Professor Grégoire: "It is time that we all knew that certain Catholic scholars, with the praise and encouragement of the Holy See, are destroying, by means of a minute analysis of facts, the most obstinate prejudices of the West against the East, and showing that that East, which Rome until recently labelled with the contemptuous epithet of 'schismatic,' should be known to us simply as Orthodox, without inverted commas, not only in charity, but out of respect for historical truth."

D. D. ATTWATER.

#### PRE-CHRISTIAN MONOTHEISM.

**I**N his classical and monumental "Formation of Christendom"<sup>1</sup> the late T. W. Allies says that in the whole period [of six centuries] from Solon to Christ "neither men in their conduct nor authors in their writings recognize one God, the Creator and

<sup>1</sup> Vol. I, chap. iii, p. 136, ed. 1894.

Rewarder of men." For, even if many philosophers do admit the unity of God "their God was a physical, not a personal God; not the Creator of men . . . and further, not their Rewarder, but rather something which precluded the very notion of retribution because it did away with a distinct existence, namely, the World-soul, into which after death their separate lives were sooner or later absorbed."

This has always seemed to me a somewhat staggering statement, and I felt sceptical of its truth, despite the learning and diligence of the author. One of the services a discursive but observant reader may sometimes render is to bring forward some piece of evidence overlooked by the distinguished specialist. And I venture to think I may here claim that privilege.

To pass over the Greek dramatists there is a noteworthy passage in Plato's letters affirming the Divine unity and sovereignty—"All things exist for the sovereign Lord [ βασιλεύς ] of all and for his sake, and that is the cause of all that is beautiful" (Epistle ii)—where the word βασιλεύς beyond question asserts a personal Ruler. Then, in the "Captivi" of Plautus, the enslaved captive Tyndarus, speaking to his master Hegio who proves later on to be his own father, refers to the Divinity as follows:

There is undoubtedly a God, who both hears and sees the things which we do. Just as you shall treat me here, in the same degree will he have a care for him [Hegio's son]. To the well-deserving will he show favour, to the ill-deserving will he make a like return.<sup>1</sup>

Now here, I submit, we have an eminent author's testimony to a popular belief (whatever the philosophers may have held) in a personal Deity, to whom each human being is accountable, as to a Judge and Rewarder. It is utterly impossible to explain away this passage as referring to an Impersonal Force or World-soul.

At the end of the second century, Tertullian, himself a convert, tells us that the pagans were constantly, in their most unstudied moments, calling on the one God, in such expressions as *Deus magnus*, *Deus bonus*, *quod Deus dederit*, *Deus videt*, and *Deus mihi reddet*, looking up the while not to the Capitol but to heaven. *O testimonium* (he concludes) *animæ naturaliter Christianæ!* (Apol. xvii, ad finem.)

Moreover, St. Paul's earlier testimony is even more conclusive, when speaking of the educated he says—"in as much as they have come to know God, yet they have not glorified Him as God or given thanks" (Rom. i, 21): even a modernist would hesitate to say that here St. Paul was referring to the World-soul! To suppose, as Allies does, that the knowledge of God had then

<sup>1</sup> "Comedies of Plautus," translated by Henry Thomas Riley, p. 190. Bell. 1888.

utterly vanished is to ignore also the testimony of the Book of Wisdom (c. xiii) to the capacity of reason to reach certainty about God's existence. Furthermore, there are other passages in pre-Christian writers which imply a Personal Ruler of the Universe, according to whose conscious and sovereign will duties are imposed and destinies fulfilled. To take a random example, here are some sayings of Diagoras, the philosopher of Melos, whose sceptical turn of mind earned him the nickname of the Atheist—itself a testimony of the prevailing belief.

'Tis God, 'tis God who wieldeth his mind supreme ere any mortal deed is done; and short is the journey Prowess can go of herself.

The "atheist" is as sure of the need of the Divine concurrence as any Catholic theologian!

Again, "the affairs of mortals are fulfilled according to the deity and fortune" where the distinction at least implies separate action.

Bacchylides, the lyric poet of Ceos, a contemporary of Diagoras, utters a similar opinion in "unto all mortals the deity has assigned tasks of different kinds."

The obvious interpretation of these and the like doctrines is that some personal being, wise and powerful, is at work. To drag in a World-soul, unconscious and impersonal, is surely an example of theophobia, a disease which is prevalent to-day.

Christian writers who lived before the final extinction of paganism, and had access to abundant pagan literature, give consistent evidence of the monotheism which underlay the popular polytheism. We have quoted Tertullian. A century or so later, Lactantius, another convert from Paganism, is even more explicit. He writes:

Ovid, too, at the beginning of his famous work, confesses that the world was framed—without any disguising of the name—by God, whom he calls the artificer of the world and the maker of things.<sup>1</sup>

And, regarding the pagans of his own time, bitterly opposed to Christianity and tenacious of their old beliefs, he claims that they too were fundamentally monotheistic, as their forefathers had been. They were truly *animæ naturaliter Christianæ*, at least when they were brought face to face with their own helplessness.

For when they swear, or form a wish, or give thanks, it is not Jove or a number of gods that they name, but God. Thus does the very truth, by force of their nature, break forth even from unwilling breasts. But they do not act thus when for-

<sup>1</sup> "Divin. Instit.," Book I, chap. v.

tune smiles on them. . . But if any grave need urge them then they remember God. If the menace of war grows loud, or the infectious power of diseases weighs upon them, if long drought has robbed the corn of life-giving power, if a fierce storm or hail hangs over them, then they run to God for refuge, ask His help, beg Him to come to their rescue. If anyone is tossing on the sea in a gale, it is God he invokes. If anyone is afflicted by any dire pressure it is to God he turns by preference. If anyone is brought down to the extreme need of begging and implores food, it is God alone whom he calls to witness, and by His divine and only name that he asks for the pity of men. And so, they only remember God when they are in trouble.<sup>1</sup>

We may conclude, then, in spite of Mr. Allies, that God in pre-Christian times never left Himself without witness in the world, and that, if the primitive revelation became obscured among the nations through human pride and sensuality, light enough was left in human reason and in the book of Nature herself to lead the well-disposed to the one true God.

H. E. G. ROPE.

#### HISTORY IN CONVENT RECORDS.

THERE is a certain historic connexion, of which few Catholics are probably aware, between our present Queen and two of our Catholic convents, the English Convent at Bruges and its almost equally well-known off-shoot, the Priory of our Lady of Good Counsel, Haywards Heath, Sussex. The connexion is slight but definite, one of those tenuous if romantic links between great houses with which history is filled.

As all the world knows, Her Majesty's family is fabulously old, its story running back into Roman times to merge centuries later, by marriage, with that of the Kings of Scotland. Robert II, in 1372, gave to the "Noble House of Lyon" the great castle that was our Queen's first home; history repeats itself curiously, for his queen was another Lady Elizabeth, one of his daughters another Princess Margaret.

The pedigree of the English Convent of Canonesses Regular, Bruges, which at one point touches that of the great Scottish house, is of course not so ancient, and certainly not fabulous.

The annals of English convents abroad throw many sidelights on English history; those of the two convents mentioned have been admirably told in "A Link between Flemish Mystics and English Martyrs" (C. S. Durrant) for, incidentally, they say much about the fortunes of our oldest Catholic families during the centuries

<sup>1</sup> "Divin. Instit.," Book II, chap. i.

of persecution. Most of their daughters seem to have been sent over the seas for education at English convents, each enterprise of the sort being a real adventure since it was then a penal offence to send pupils abroad for instruction in the Faith of their forefathers.

There hangs, or hung till recently, in one of the parlours of our Lady's Priory at Haywards Heath, an oil-painting of a Prioress of Bruges, the link between that cloister, the Stuart cause and the Queen's ancestor—the Lady Lucy Herbert, daughter of William, Duke of Powis, Lord Stewart and Chamberlain to James II of England. In 1688, when James II lost his throne, the Powis family accompanied the Court into exile at St. Germain. There, for three years, the future Prioress had to attend the hunting parties, dinners and plays by which Louis XIV sought to honour the exiled royalties. Then, in spite of the opposition of her family, Lady Lucy followed her longing desire for a religious life, left the Court at St. Germain, where she had known her mother's charge, the little Prince of Wales, the future Chevalier de St. Georges, whom his followers called James III.

It was not till sixteen years later, when Prioress at Bruges, that Lady Lucy saw the Prince again, who had by that time succeeded, on the death of his father, to the troubles of a king in exile. He was twenty; slim, tall and elegant, "to the regal and romantic charm of the Stuart race, his mother had brought him something of the majesty and lofty grace of bearing as well as the beauty of feature of the d'Estes." He had just won his spurs, amid "universal applause," at the battle of Oudenarde, when, with a large retinue, he visited the Bruges Prioress, to whose family his own owed so much. We are told too of his "matchless grace" in dancing, but rather more important was the quality of his courage on the field and off, which seven years later, in 1715, that he was again to prove when, in a futile attempt to regain the throne, the Royal Standard was unfurled at Braemar.

The Highlands almost entirely, the Lowlands in part, rallied to the call, Gordons, Camerons, M'Neill (of Barra), "who with his men are all Catholics," the Mackenzies, "who are not to be doubted," and most of the other clans: only one great chief, the Duke of Argyll, led his men against his King and fellow-Scots. In the army for which the prayers of the community at Bruges were so fervently offered, was John, fifth Earl of Strathmore, ancestor of our Queen; in the Earl's great castle of Glamis James and eighty of his followers slept after his landing at Peterhead. From below the Border the Earl of Nithsdale, brother-in-law of the Bruges Prioress, had joined the same cause. But by then all was virtually lost. James had come too late or too early. Intrigue and contrary winds had fatally delayed him, Louis XIV had fallen ill and died, Charles XII of Sweden and the King of Spain had



failed as allies, and these tragic facts were not known to Mar, the army commander, in time. However, the King felt "compelled in honour to join the men who had risen for his sake," but neither their courage nor his, nor the affection "beyond expression," as he wrote, of his people, nor further risings, were to avail: the Stuart cause was doomed.

Doomed, too, was the Chief of Strathmore, fallen on the field of Sherifmuir, while the Earl of Nithsdale had been taken prisoner and condemned to death: would indeed have perished had not his wife, Lady Lucy's sister, at the last moment dramatically effected his rescue.

Thus, in their devotion to the charming, valiant but ill-fated Catholic prince, the quiet Flemish cloister by the ramparts at Bruges and the great Scottish house were united. If neither the prayers of the one, nor the supreme sacrifice of the other, were to prevail in this world, the course of time has, in compensation, "opened another door." With the death of Charles Edward, James's son, the Stuart claim to the throne of England passed away from Scotland to a foreign line of princes. To-day, to the great contentment of her subjects north and south of the Border, a descendant of the gallant Jacobite chief is Queen of England.

GEORGE NORMAN.

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#### A DUMFRIES WORTHY.

##### The Last Abbot of New Abbey.

THE recent death of the aged laird of Kirkconnell recalls the stirring story of that great missionary, the last Abbot of New Abbey, Dumfries, who deserves to be better known. It is a truism that the zealous exercise of the lay apostolate frequently leads to a vocation to still higher things, but this truth has seldom been more strikingly demonstrated than in his long eventful life, in the evening of which this one man kept alive the Faith in "almost the haill sout-west partis of Scotland."

Gilbert Brown was born somewhere in the neighbourhood of Dumfries about the year 1510, and became a tutor in the Herries family. He is said to have been a monk of New Abbey, founded for Cistercians by John Balliol's wife Devorguilla, whose enshrinement of her husband's heart near the high altar originated its romantic name of Sweetheart Abbey. However that may be, Gilbert was Commendatory Abbot of this ancient foundation. He was approaching middle age when the tempest of the so-called Reformation burst over Scotland; he proved superbly equal to that test. Standing firm himself, he not only set an example but also did his utmost to keep others faithful. About 1578 John Knox and some of his disciples—including a Cistercian ex-Laybrother,

a tailor named William Harlow—favoured Dumfries with a visit and preached their new gospel there. It was then that Gilbert Brown seems to have realized that all his unceasing, heroic efforts to tend the flickering flame against such blasts were inadequate: controversy, teaching and preaching were not enough; the strengthening grace of the Mass and the sacraments was essential. Yet no priests were left, and no more were available. The situation seemed hopeless. But there was only one thing more that he could do, and—rising to his full spiritual stature—Abbot Brown did it. At the age of seventy or more, he sailed overseas to study for the priesthood himself.

Seven years later he returned to the scene of his lay-apostolate, his heroism crowned with the power of the sacerdotal office. Establishing himself near his abbey, under the influential protection of Lord Herries, he devoted himself more whole-heartedly than had hitherto been possible to the widely-scattered flock dependent on this one good shepherd. For many years he evaded the penal laws, ministering constantly over an area so vast that his work took him as far afield as Galloway, Paisley and Glasgow. The outraged General Assembly clamoured for his arrest, but at Christmastide, 1601, he was able to celebrate Mass openly for his flock in Dumfries, and he continued to work thus for another four years.

At length, in August, 1605, Lord Cranston and his troops captured this dauntless old man, then some ninety-five years of age; he was no easy prey even then, for the people he had served so long and so well rose furiously in arms and struggled to rescue him, but without success. Lodged at Blackness Castle that night, he was taken to Edinburgh and imprisoned in the Castle for two months—from September to November, 1605. There, even among the rabid sectaries of that day, this grand old man seems to have met with some respect, for he was well treated, at the King's expense—to the disgust of the irate ministers who had clamoured for the arrest of this "famous excommunicat, foirfaultit and perverting Papist, who evir since the Reformation of religioun had conteinit in ignorance and idolatrie allmost the haill sout-west partis of Scotland, and had been continowallie occupyit in practising of heresy."

Seeing that his active labours were at an end, Abbot Brown only asked to be allowed to retire abroad. This moderate request being supported by one of the privy councillors, on the crude ground of the cost of maintaining the prisoner, sentence of banishment was passed. Then the aged priest, resourceful to the last, managed to retrieve some of his sacred vessels and vestments and took them abroad with him. Thereupon he went into exile in France, at the age of about ninety-six; to live the last years of his long heroic life in great poverty in Paris, where he died, destitute, on May 14, 1610. He may have heard, in the year before his death, of Archbishop Spottiswoode's descent upon New Abbey

with his following; of how he broke into Abbot Brown's former house there and discovered "a great number of popish books, copes, chalices, pictures, images and such other popish trash" which the owner had evidently been unable to take abroad with him. These were publicly burnt in Dumfries on a crowded market day, excepting the books, which were handed to Maxwell of Kirkconnell to be dealt with later. The approving Privy Council rewarded Spottiswoode with a grant of the books that were not burnt. In February, 1612, the King gave him the title (doubtless also the emoluments) of Abbot of New Abbey, to appease him when he had been affronted by the Marquis of Hamilton. And so he took the title as well as the property of the last Abbot of New Abbey, but what he could not take was the reputation for holiness won by his predecessor by a life far beyond man's allotted span, and the inspiring example for all time of what one devoted man can do with the help of God against apparently overwhelming odds.

NOEL MACDONALD WILBY.

### "THE MONTH" FORWARDING SCHEME

Many new subscribers and "forwarders" have volunteered since the appeal in the last MONTH to join the ranks of those who already send MONTHS to missionaries, and we are most grateful for their kindly and timely generosity which has reduced the waiting list so very considerably. The continual letters received from missionaries are a real assurance that the charity thus exhibited is thoroughly appreciated.

**STAMPS.** Again we have to thank a number of people who have sent us welcome gifts of foreign stamps, anonymously. To all who give their names we reply personally. We regret, however, that supplies have become less plentiful. Perhaps if it were realized that the maintenance of the Forwarding Scheme depends to a large extent on its "stamp trade," those interested in it, and particularly those who benefit from it, would remember to send us used foreign stamps as often as possible. Besides the considerable postage which it pays, no less than fifteen direct subscriptions to most isolated outposts are financed by the "stamp trade."

Readers who are willing to forward their "Month" to a missionary or to provide an annual subscription (14s.) for one to be sent direct to the more distant outposts are asked to communicate with The Hon. Secretary, "The Month" Forwarding Scheme, 31 Farm Street, Berkeley Square, London, W.1.

**FOREIGN STAMPS,** particularly from British Colonies, are collected by the Secretary and sold for the work of the Forwarding Scheme. These should be cut off leaving roughly  $\frac{1}{4}$  in. margin. If edges or backs are damaged they are useless.

## II. OUR CONTEMPORARIES

- AMERICA : April 9, 1938. **Basque Children**, by Paul McGuire. [Details of the crime committed by the Spanish Reds and their foreign abettors by the forced and unnecessary exile of thousands of helpless children.]
- CATHOLIC GAZETTE : April, 1938. **Unity—in Theory and in Practice**, by F. W. J. Randall. [How Christ's prescription of Unity is found only in Catholicism.]
- CATHOLIC HERALD : April 22, 1938. "For Meddling in Politics," by G. M. Godden. [A much-needed corrective of a series of impressions published in the C.H. and giving a superficial and misleading account of Nationalist Spain.]
- CHRISTIAN FRONT : April, 1938. **Looking Forward**, by Mgr. J. A. Ryan. [An exposition of the healing social doctrine to be found in Papal Encyclicals.]
- CIVILTÀ CATTOLICA : April 2, 1938. **La questione della guerra di Spagna e la difesa della civiltà umana**, by E. Rosa, S.J. [A reasoned exposition of the rights and wrongs in the Spanish war, with reflections on the wrong attitude of certain French Catholics.]
- COLOSSEUM : April, 1938. **Spain's historical background**, by J. A. Muñoz Rojas. [A penetrating analysis of Spain's essentially Catholic soul wherein "liberalism" cannot find permanence.]
- COMMONWEAL : March 25, 1938. **Austria and Pan-Germanism**, by Bernard Biesman. [An historical survey of Austria's great contribution to Christian civilization.]
- DOWNSIDE REVIEW : April, 1938. **Catholic and Roman**, by Dom Christopher Butler. [A Re-discussion of St. Cyprian's Witness, with corroboration from St. Jerome.]
- DUBLIN REVIEW : April, 1938. **The American Church To-day**, by Donald Attwater. [An interesting critical survey of the activities and aspects of the Church in the States.]
- IRISH MONTHLY : April, 1938. **The Vocational Group Movement**, by Rev. C. Lucey. [Originally a Catholic, not a Fascist, conception. Should be kept free from State intervention.]
- IRISH ROSARY : April, 1938. **Our House**, by James Devane. [A striking analysis of the slum-dwelling and its causes.]
- PRESERVATION OF THE FAITH : April, 1938. **Paid Pied-Pipers**, by J. V. Benson, M.S., SS.T. [Catholics blindly share in its demoralizing influences by supporting the lying Press.]
- TABLET : April 16 and 23, 1938. **The Main Issue in Mexico**, by J. Phillips, S.J. [An historical survey of the Mexican attack on God.]
- UNIVERSE : April 22, 1938. **Friendship with Italy**. [Editorial dwelling on the danger of English anti-Catholicism impairing the Agreement with Catholic Italy.]

# REVIEWS

## I—MARXISM<sup>1</sup>

**M**ARXISTS are responsible for the regime that has been set up in the U.S.S.R.; the Marxists of the Social-Democratic party failed to bring about a satisfactory social and economic order in Germany and have been superseded by the Nazis. These are the principal historical facts on which Dr. Gurian's thesis rests. "When Marxism is regarded principally as an evolutionary doctrine, it ends in 'reformism,' which amounts in practice to the approval of the bourgeois liberal society and its achievements, together with the endeavour to bring about more radical social reforms. But when emphasis is laid on the political side of Marxism, that is to say the necessity of counteracting the bourgeois class-war occasioned by the increase in frequency and extent of economic crises (themselves a natural result of the growth of Capitalism) with the intensified proletarian class-war, the State of the proletarian dictatorship—in this case, Marxism ends in Bolshevism" (p. 174).

"Utopianism, opportunism, tyranny—these are the outstanding features of the course pursued by Marxism, from its birth and rise in the nineteenth century till its fateful victories, defeats and undecided issues in the twentieth. It has certainly had the effect of pricking the public conscience: . . . but it has neither created nor paved the way for a new social or political order" (p. 162).

The decline of Marxism is not due only to the external, stronger forces to which its principles of total "politicization" and social constructivism gave birth, but also to its own inherent defects. ". . . the crucial point of the whole question of Marxism. Marxism is utterly and solely absorbed in the world from which and in which it took its rise. Marx had no desire whatever to abolish the centralistic, uniform society of Capitalism: his desire was merely to perfect it technically and socially so that it would work harmoniously for everyone" (p. 173). "Marxism does not truly represent the rights of the individual and of society. It tends to regard the former as something created for the benefit of the machinery of society, which evolves in a definite and inexorable way. . . . He is ultimately governed by the notion that man can live by bread alone" (p. 175).

In the earlier pages of the book Dr. Gurian is no less decisive in his treatment of the rise of Marxism and equally thought-provok-

<sup>1</sup> *The Rise and Decline of Marxism*. By Waldemar Gurian. London: Burns, Oates & Washbourne. Pp. xi, 184. Price, 7s. 6d.

ing passages could be cited from where he deals with the totalitarian rivals of the socialist movement. He does not pretend that Marxism is about to disappear entirely. There are countries that are still under the influence of the forms and formulas of the nineteenth century. So long as the Soviet Union exists, it will see to it that Marxist agitation goes on. And that agitation will be completely without scruple: "the belief in a definite inevitable evolution, based on the interpretation of the historical process, or the belief in the particular mission of a people or a nation, leads to . . . the loss of all sense of right and wrong" (p. 165).

Dr. Gurian does not hide the profound influence that Marxism has exercised. The importance of Marxism "consists, not in the fact that Marxism developed certain theories, but in the fact that it was through Marx that any system at all was created which claimed to explain the prevailing situation and which, at the same time, appeared to ensure the masses which had been deprived of their rights of a general mission for the future" (pp. 34, 35). And again: "The historical importance of Marxism is that it organizes, approves of, and by its theory actually promotes and causes to be accepted automatically, the transformation of the political and social conflicts of the moment into conflicts of life-theories" (p. 151).

"It must be admitted that without Marxism and its historical results certain problems would not appear in so clear a light as they actually do. . . . The appearance of Marxism . . . is a forcible reminder to Christians that they have failed and are still failing to live up to their Christianity. . . . Marxism is not the only culprit; it is rather a symptom of the open and universal falling away from Christianity. . . . It is part of the secularizing process which is still going on in our days" (pp. 176, 177).

Dr. Gurian has written a penetrating analysis of the socialist movement, including both its revolutionary and its democratic forms; it is not consoling reading, even though the title might suggest this to some readers; it should stimulate constructive thought and even action.

M.H.

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#### EDITORIAL NOTE

All contributions submitted to the Editor must be typed and be accompanied by a sufficiently large stamped addressed envelope—stamps (or Post Office coupons from abroad) alone will not suffice. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research. They should not ordinarily exceed 3,500 words, and must be intended for exclusive publication in the "Month," if accepted. As a general rule, subjects dealing with the exposition of theology and ethics are reserved to the staff.

2—THE ROMAN MARTYROLOGY<sup>1</sup>

THE translation of the Roman Martyrology recently published by Messrs. Burns, Oates & Washbourne, differs in some respects from that issued by the same firm in 1923, for an official but admittedly inadequate revision of the Latin text appeared shortly after the English translation had been completed. It is this revision, of course, which has been followed in the book before us. The earlier edition contained by way of appendix the special supplements of some of the more prominent religious Orders. This feature, somewhat to our regret, has now disappeared, and the very brief notice of certain insertions for England and Wales, dealing only with SS. John Fisher and Thomas More and the sixteenth-century martyrs as a group, seems hardly an adequate substitute. On the other hand, we are told that in this volume "are to be found the eulogies of the Saints and Blessed approved by the Sacred Congregation of Rites up to the present time." So far as this seems to imply that all the canonized saints of the Church are here included, the announcement seems rather misleading. There are several recently canonized saints who do not appear in these pages even though definite days have been assigned for their commemoration. We may note, for example, the case of St. Theophilus a Curte who is honoured on May 19th, and that of the Canadian martyrs on September 26th.

The translation of such a service-book does not leave much room for graces of style, and in any case the version is adequate. But there are a few oversights which should be attended to in any future reissue. For example, in the account of St. Cassian on December 3rd, the words *cum renuntiasset eidem officio* were translated in the old edition "returning from that office"—an obvious misprint for "retiring from that office"—but the misprint has been retained unaltered. Similarly, no change has been made on December 14th in the rendering "cutting off his left knee" for *sinistro poplite succiso*. But how can you cut off a man's left knee? It means, as classical usage testifies, that the martyr was hamstrung. Some of these slips, however, cannot be laid at the door of the old edition. Pope Innocent V (June 22nd) is not a Saint, but as was correctly stated in 1923, simply "Blessed": St. Francis of Sales was not "decreed," as said on December 27th, but "declared" a Doctor of the Universal Church. There are also, as cannot be wondered at in such a collection of out-of-the-way names, occasional misprints, e.g., Vigilus (p. 264) for Vigilius, Fremoit for Fremiot (p. 341), Melinia (p. 359) for

<sup>1</sup> *The Roman Martyrology*. An English Translation revised by the Rev. James Hathway. London: Burns, Oates & Washbourne. Pp. xx, 532. Price, 7s. 6d.



Melania, etc.; but the book, clearly-printed as it is, and moderate in price, will be valued especially in those Orders of women who sing the full divine office.

H.T.

### 3—ECCLESIASTICA<sup>1</sup>

THE sixth volume of Bloud and Gay's vast *Histoire de l'Eglise* deals with the period 757—882 when the Church, after the terrible disasters of the previous century, made good her losses to Islam in the East by wonderful missionary conquests in the West. How rich in historical interest this period is may be seen from the fact that during it the Papacy became a temporal power, the Carolingian renaissance pursued its course, the iconoclastic controversy was waged, and the tension between Rome and Constantinople grew to a point which rendered eventual schism almost inevitable. The name of Photius is central to this last question. His career has been gravely misunderstood by Western historians, and at the present moment scholars are actively engaged on a great revision of the traditional Latin theory of his importance. In this volume of the *Histoire de l'Eglise* nearly fifty pages are devoted to an elucidation of the new views. Dr. Amann, editor of the "Dictionnaire de théologie catholique," is responsible for the entire volume, and deals with the crowding problems of the period in the cool, thoroughly informed manner to which readers of his articles in the "Dictionnaire" have become gratefully accustomed.

Contrasted with Dr. Amann's scholarly volume which devotes five hundred pages to a period of 150 years, is the American translation of a work by Joseph Lortz which covers three hundred years in seventy-seven pages. It is inaccurate to describe Lortz's volume as a history of the Church. Rather does it consist of a series of reflections on various aspects of that history. For purposes of study the book is practically useless because in all its 557 pages there are not more than half a dozen references. It gives a deceptive air of simplicity to problems that were in fact exceedingly complex, and nothing is said at all about such important questions as the rise of the Christian ministry or the development in the first centuries of Papal authority. In fact, all the real difficulties have been ignored. The style of the English translation is exceedingly dull and heavy, due possibly to a too literal following of the German original. On the other hand, the surveys and broad

<sup>1</sup> (1) *Histoire de l'Eglise, depuis les origines jusqu'à nos jours*. Publiée sous la direction de Augustin Fliche et Victor Martin. Vol. VI. Paris: Bloud et Gay. Pp. 512. Price (unbound), 75.00 fr. 1937. (2) *History of the Church*. Translated and adapted by Edwin G. Kaiser. London: Geo. Coldwell, Ltd. Pp. 557. Price, 15s. (3) *Manual of Patrology and History of Theology*. By F. Cayré, A.A. Paris: Desclée & Co. 1936.

analyses to be found especially in the part of the book dealing with the Reformation are profound and most instructive. The attitude towards Protestantism adopted by Dr. Lortz is unquestionably the right one, for only by such honest recognition of Catholic mistakes and of the good motives which often actuated the Reformers can the Church hope to attract her dissident children. Modern developments are discussed in an equally balanced and discriminating spirit. Indeed, the latter part of the book is masterly in its exposition of the trends and currents which have merged to form the menacing waves at present supporting the battered ship of civilization. It is the greater pity that the book was not translated in England and edited with some regard for the canons of modern scholarship. Americanisms of the most irritating variety abound in it.

Nobody will question the moral soundness of the maxim that it is never too late to mend or supply one's omissions. Relying on the maxim, I venture to call the reader's attention to a book on the study of the Church Fathers which was published in English by a Belgian firm two years ago. The author is the Assumptionist, Father Cayré, professor of theology at Louvain University, and his book has been admirably translated by the English Assumptionist, Father Howitt. It is a perfect little masterpiece of arrangement and lucid exposition. At a pinch one could fit the book into one's side pocket yet it runs to 742 beautifully-printed pages and contains a wealth of most valuable references to modern theological literature. Father Cayré is a born teacher. His gift for summarizing and laying bare the bones of a long, intricate book is apparent on every page. Let the reader study, for instance, the twenty-eight pages which he devotes to Origen, note the bibliography prefixed to it, and see how in three sections, "Origen's Life and Works," "Origen's Doctrinal Method" and "Origen's Doctrine," he manages with uncanny skill to bring the great theologian before one as a personality. One might read long books about Origen and at the end know less than is so clearly and unostentatiously conveyed in those few sections. The present volume brings the story down to St. Augustine who receives, as is his due, more than a hundred pages of attention. Father Cayré's style throughout is delightfully free from jargon and theological pomposity, and his translator, Father Howitt, has served him faithfully by giving him an English dress of such excellent fit that one is nowhere conscious of a French original. For priest or layman this book is a library in itself, the kind of book one would like to take to a desert island, excitingly interesting, and provocative of wild ambitions to own and read the whole of J. P. Migne.

J.B.

## SHORT NOTICES

### BIBLICAL.

THE religious development of Israel as conditioned by its sociological development presents a fascinating field of study which M. A. Causse, Professor in the Protestant Theological Faculty of Strassburg, has made peculiarly his own. In his latest work, **Du Groupe ethnique à la Communauté religieuse** (Librairie Félix Alcan: 50.00 fr.), he has given a clear and penetrating analysis of the sociological problem of the religion of Israel. The nature of such an analysis is necessarily coloured by the general conception entertained of all religious origins, for example, by the supposedly quasi-magical character of early religion. The picture of the religious progress of Israel, in particular, will inevitably vary profoundly according to the chronological scheme adopted for the different documents. That followed by M. Causse is in conformity with the orthodox critical view. But even those whose opinions on the origin and dates of various parts of the Old Testament would lead them to conclusions varying from those set forth in this book, will find many views and interpretations that are arresting and stimulating.

That doughty Scriptural veteran, Dr. Oesterley, has quickly followed up his *Fresh Approach to the Psalms* by a work containing **Ancient Hebrew Poems, metrically translated with Introductions and Notes** (S.P.C.K.: 6s.). These poems are thirty-five in number, and taken from all over the Old Testament; they cover also a wide range of subjects. The main purpose of the book is to give some idea of the Hebrew metres by reproducing them in the English renderings. The parallelism would, of course, be obvious in any case, but the stressed syllables in the translations correspond in number to those in the originals, and are expressly marked. The number of unstressed syllables is irrelevant in Hebrew, and is therefore disregarded likewise in the English. There is no attempt to reproduce strophes, though in some cases it can hardly be doubted that the writer had them in mind. Unfortunately the author somewhat mars a useful book by asserting roundly his own rather advanced views on some of the critical issues involved, as when, for example, he denies Ps. xviii (xvii Vulgate) to David. It is, therefore, necessary to temper our appreciation of his work with a word of warning.

### APOLOGETIC.

Among anti-communist literature **Communism and Anti-religion**, by J. de Bivort de la Saudée, with a Preface by Count Carton de Wiart, translated by Reginald Dingle (B.O. & W.: 3s. 6d.),

should have a conspicuous place. It is an historical study, covering the years from 1917 to 1937, and its purpose is to prove, from progressive references and quotations, that the communist movement is positively, and not merely accidentally or emotionally, anti-religious. In Russia itself this is easily shown, both from theory and from results; the author, in the second part of the book, proves that it is no less true in other countries, and especially in France and Spain. He gives a history of the Popular Front, which will be useful to students. A last chapter, on The Outlook, draws practical conclusions. Though the picture may make us anxious, still the book is written with hope and courage.

The "Lay-Apostolate" was never meant by the Church to be exclusively "lay"—it demands, in fact, close collaboration between the two divisions of the Teaching and Learning Church. But, while the priest has every opportunity of putting his wishes before the people, the lay point of view still demands fuller and more frequent expression. In *Priesterwünsche—Laienwünsche*, by Bischof Franz von Streng and Dr. Paul Widmer respectively (Räber & Cie, Luzern), we have two papers, read at a recent pastoral Congress at Lucerne and intended to facilitate co-operation in Catholic Action. The Bishop explains the duties and responsibilities, whilst Dr. Widmer indicates how much the laity can do without invading the sanctuary or the pulpit.

Dr. Paul Widmer describes in *Katholische Zellenarbeit* (Räber & Cie, Luzern), one fruitful method of lay-collaboration, viz., the establishment of "cells" consisting of from seven to ten Catholic laymen, in parishes, as a means well adapted to our times for deepening the appreciation of religion and increasing the apostolic activity of the faithful. These groups, meeting regularly to discuss informally the application of religious truth to daily life, will thus train lay-apostles to recruit others for Catholic Action and win their fellow Catholic men to a more conscientious and generous practice of their religion. Such "cells" are already in action in Austria and the United States, and seem to be largely an extension to religion of our familiar study-circles.

#### PHILOSOPHICAL.

A summary of Scholastic Philosophy, in contrast to the philosophies of to-day, **Scholasticism, the Philosophy of Common Sense**, by the Rev. John A. Staunton (Notre Dame University, Indiana, U.S.A.) dwells chiefly on the meaning of matter and form, substance and accident, *potentia* and *actus*, and then the further dualistic doctrines that arise from these. There follows the explanation of cause and effect, with its application, both to creation and the purpose of life. Bringing all this together in a single booklet of only 70 pages helps one to see the unity of the scholastic system.

## HOMILETIC.

A new edition of the fourth volume of Chanoine Duplessy's *Dominicales* (Téqui : 15.00 fr.) confirms one's impression of its value. This volume is complete in itself. It takes all the Sunday Gospels of the year and to each adds five short synopses which may make the foundation of a sermon; one on the Gospel itself, another on the liturgical season, a third on some saint of the week, a fourth with a view to stimulating vocations, the fifth on some phase of Catholic Action. A Table of Contents, describing each sermon in a phrase, makes it easy to dispose the matter according to the preacher's taste.

Like its predecessor, *The Great Teacher, The Great Redeemer: A Course of Sermons on the Passion and Death of Christ*, by the Very Rev. Tihamer Toth, translated by V. G. Agotai (Herder : 12s.), keeps in mind the state of the modern world, and reads the Passion along that perspective. "Look at history, the millenniums of mankind's struggle: despots, tyrants, slavery, sin, murder, mania, war. Then do you not see the curse?" In language such as this the author describes the state of fallen man, from which he was redeemed. And how? In sermon after sermon he brings home the sufferings of Christ, and, through them the Christian view of suffering, the only "view" which gives to suffering a full meaning, and turns it into a triumph and a joy. This is the heart of the book, brought home by vivid illustrations drawn from history and the lives of men. There is a rugged strength in these sermons, a certainty of truth which makes the author seem almost to defy the enemies of the Cross, which can scarcely fail to give to him who reads them a courage akin to the heroes of the Alcazar. Perhaps the most telling sermon is that on the Holy Women, with its lesson to the women of to-day; or perhaps the last, when the author closes with a description of the "everlasting love" of God.

## DEVOTIONAL.

A series of addresses to nuns on special occasions by Father Robert Eaton, happily called *The Garden of God* (B.O. & W. : 2s. 6d.), is well worth preserving in permanent form, for the discourses are as fresh and stimulating as their matter is, necessarily, familiar to Religious.

In this Golden Jubilee year of the Saint's religious life her friends will welcome *How to Love God as Saint Thérèse of the Child Jesus Loved Him*, by the Rev. G. Martin, translated by the Rev. Eugene Maguire (B.O. & W. : 3s. 6d.). The author, following the saint, analyses the meaning of "victims of divine love"; then the "place of divine love" in the practice of virtue; lastly the conditions for its practice, in faith, hope and detachment. The book is simply and clearly written, yet is full of instruction.

The Ven. Father Joseph a S. Maria de Sebastianis, a Carmelite and bishop of the seventeenth century, wrote, perhaps derived from his own experience, a most interesting booklet which has recently been reprinted, **De Consolatione ad Episcopos sub Analogia Episcopatus et Martyrii** (Marietti, Turin: 5.00 l). It speaks of the Episcopacy as a true martyrdom, as a state which includes in its degree every kind of martyrdom; then in subsequent chapters it compares in detail the two states. But the author would address not only prelates; he would include all superiors, secular and regular, who have the care of souls. It is a little book full of sympathetic psychology.

It is naturally difficult to express an opinion on **Letters of Teresa Higginson**, selected and discussed by A Monk of St. Augustine's Abbey, Ramsgate (Sands: 2s. 6d.). The letters are selected from some hitherto unpublished; they are arranged in three sections, on Purgatory, on the content of suffering in the Passion, and miscellaneous. For the most part the selections given are only portions of letters. One cannot but be struck by the firm style of Teresa, who here, as elsewhere, shows deep conviction of the truth of what she writes, even though her less enlightened readers may wonder. The book seems to have been compiled with no controversial purpose; the author has had mainly in mind a collection of passages for spiritual reading, drawn from a writer in whose mystic insight he evidently believes.

Yet another little volume of Father Vincent McNabb's "notes of retreat instructions," entitled **In Our Valley** (B.O. & W.: 2s. 6d.), contains summaries of conferences given at a triduum at the beginning of the year 1936. They express the same energy of soul which we always find in Father McNabb's conferences; expressed with the same originality and unexpectedness of language which is an essential part of his style. The subject-matter of the eleven conferences is suggested by a text taken from the story of the Nativity.

It is strange, and to be regretted, that there does not exist a translation in English of the Latin works of Blessed Aelred of Rievaulx. He is among the greatest of our writers, claimed by some to be second only to St. Bernard himself in the Cistercian order. In **Traité de l'Amitié Spirituelle**, by Frans Ingham (Cité Chrétienne: 10.00 fr.) we have a beautiful study of Christian Friendship, suggested by the "De amicitia" of Cicero, and worked out according to that model, but, of course, wholly different in its outlook. Blessed Aelred tells his pupil how good a thing Friendship is, and what are its fruits; then there follow instructions for its preservation, lifting his hearer into a mystic world where the friendship of Christ rules over every other. There is a certain combination of simplicity with sublimity in the argument which well becomes a saint of early twelfth-century England.

Continuing his booklets to promote the spirit of St. John Eudes, Père Louis Lajoie, C.J.M., in *Au Seuil de la Vie* (Téqui: 6.00 fr.), gives a series of meditations on Birth and Baptism, and their significance for a member of the Mystical Body of Christ. The meditations are given almost entirely, in the form of ejaculations, rising from certain main headings; many of these ejaculations are taken from the writings of St. John Eudes. Their purpose is to stress the union of the faithful in the Mystical Body, with the practical conclusions that must follow.

## ASCETICAL.

A small and neatly produced volume entitled *Ein Mensch sieht sich selbst* comes to us from the pen of Professor Spieler, Director of the Pedagogical Institute of Lucerne (Verlag Otto Walter, Olten). Intended primarily for growing youth, it tries in a series of examples to show the many ways in which self-deception is possible. Its purpose is to help towards self-education by removing some of the grounds of such deception. The short instances given are at times a trifle naïve and of the moralizing kind: but often they reveal a subtle insight into the mind of those with whom he is dealing. A useful little book which would serve as a basis for an occasional examination of oneself. A smaller brochure by the same author, *Erziehungsschwierige richtig an die Hand nehmen*, offers some sound and wise advice to those who are engaged in training the young.

## LITURGICAL.

From the publishing house of Marietti we have two useful ecclesiastical handbooks. The first, entitled *Praxis Ordinandorum*, by Cesare Carbone, now in its third edition (10.00 l.) gives in the form of questions and answers the various points which those to be ordained to the different Orders should know. The second volume is a clearly printed work on the ceremonies of the Divine Office and the Holy Sacrifice of the Mass, viz., *Cæremoniale iuxta Ritus Romanum*; Volumen II, *De Divino Officio et De Sacrosancto Missæ Sacrificio*, by the Rev. Aloisius Moretti (30.00 l.), which should prove useful to Masters of Ceremonies; for it is a very thorough work and takes account of the latest decrees of the Sacred Congregation of Rites.

## NON-CATHOLIC.

It is difficult to assess the value of *The Gospel, Christianity and other Faiths*, by Heinrich Frick, D.D., translated by James Haire, Presbyterian College, Belfast (Blackwell: 3s. 6d.). The book contains a lecture delivered at the Basel Mission week in 1932, and elsewhere. By analysing two Pisan pictures, given at the beginning, the author brings out the likeness, and the difference,



between the Christian East and the Buddhist West, which raises the question to be answered in the lecture: "How can Christianity be at the same time a unique and incomparable phenomenon (the Gospel) and also be a religion among other religions?" (p. 10). The author considers that "our Christianity has broken down" in its encounter with "alien faiths," which leads him to ask "whether Religion as such has not ceased to be a credible symbol of the Gospel" (p. 53). His answer, that "faith in the Gospel is the answer of Christendom to all the religions and their present crisis" (p. 63), gives the key to the author's mind.

Bishop W. H. Frere, late Bishop of Truro, the author of *The Anaphora or Great Eucharistic Prayer, an eirenical study in Liturgical History* (S.P.C.K. : 8s. 6d.), has won a wide and well-deserved reputation as a liturgical scholar. In the present volume he has given us a detailed study of the history of the Church's Eucharistic prayer, called in the East the "Anaphora," in the West known as "the Canon of the Mass." The work gives evidence of wide reading, and shows acquaintance with the best authorities. The chapters containing an account of the Anaphoras employed in different parts of the Church from the third century—the earliest time for which any definite evidence is forthcoming—until the period of their final settlement, will be found helpful by all students of liturgy. Chapter vii deals with the Anaphora of Hippolytus, and is followed by chapters on the many Eastern Anaphoras (ch. viii), on the developments of the fourth century (ch. ix), the evidence from Egypt and Jerusalem (chs. x, xi), the rites of Spain and Gaul (ch. xii), of Africa and N. Italy (ch. xiii), and, lastly, on the liturgy in Rome (ch. xiv). We are thus enabled to trace the evolution of the central act of Christian worship in many different forms. The perusal of such a book necessarily demands close attention; but the matter is well arranged, and the presentment of the evidence leaves nothing to be desired. An English work on the subject was a real desideratum, and these chapters will be found useful by many. The work, however, is not purely historical: it has a controversial bearing. One of the author's purposes is to show that the Catholic theology of the Holy Eucharist is altogether wrong. The words spoken by our Lord, "This is my Body. . . This is my Blood of the New Testament," were not, he assures us, the words by which He consecrated and transformed the bread and wine, but simply words of administration: of the actual consecration there is no record. As the words appear in the Canon of the Mass, they belong to the Preamble and not to "the operative section of the Sacrifice" (p. 25). The act of offering begins with the prayer "Unde et memores" (p. 157). The Latin tendency to distort the Sacrifice must be traced back to the third century (p. 159), and "the displacement of the centre of gravity has wrought havoc" in the Roman rite

(p. 164). Moreover, the Catholic Church, as we might anticipate, has gravely erred by not including in the Canon an express invocation of the Holy Spirit. We do not know whether Bishop Frere will find any to share these views. The Catholic student, convinced of the abiding assistance of the Holy Spirit in the Church, can neglect them: and, as we have said, he will gain much valuable instruction from the positive matter contained in the volume.

The Rev. V. A. Holmes-Gore, M.A., in *New Morals for Old*, "attempts to restate and defend the Christian ideal of marriage" (Longmans: 3s. 6d.). He says that "it is unfortunate that the Church's doctrine of marriage has been based on the one idea that all divorce is sinful" (p. 17); that "at a very early stage the teaching of Christ was tainted by that of St. Paul, who held a very different view of marriage" (p. 20); that, by allowing divorce, and some other things we need not mention, we have shaken off St. Paul and got back to Christ; and more to that effect. The doctrine of this apostle of the New Morals has, alas! the approval of the Anglican Bishop of Liverpool.

Written for Anglican worshippers, *The Mystery of Sacrifice: A Meditation on the Liturgy*, by Evelyn Underhill (Longmans: 2s. 6d.), goes through the sacrifice of the Mass, pointing out the unity of the drama, its singular expression of the human soul, the spirit of adoration that belongs to the Mystical Body, the union of the sacrifice made by man with the divine Victim. Various prayers, carefully chosen from the Liturgies of East and West, make, as it were, successive colloquies during the continued meditation.

#### HISTORICAL.

Devonshire and Cornwall, probably, abound in relics of the past more than our other counties, and in *Heritage of the Past* (Heath Cranton: 3s. 6d.), Mr. Ernest W. Martin tells of some of them. Customs concerning New Year, Lent, Good Friday, Easter and others, becoming extinct only in our own generation, are traced to their pagan originals, and compared with other customs elsewhere. We regret the author has passed over many which could have no other beginning but the ancient Christianity in these counties. More than half the book is concerned, not with customs, but with the history of men and women who have found their life's work, for the most part, in Devonshire and Cornwall.

Twelve essays in historical interpretation go to make up *Tradition and Progress and Other Historical Essays*, by Ross Hoffmann (Coldwell: 8s. 6d.). The author is the American convert-historian who presented, in *Restoration*, a sketch of the interpretation of European history which brought him to see the divine credentials of the Catholic Church. Nine of the essays in the present slender volume are reprinted from American reviews, notably from the excellent monthly *The American Review*. Some are in substance

book-reviews of value and insight: the more original essays bring forward such observations as that the very idea of progress in history is a contribution of the Christian religion to Western civilization, and yet (in another essay) the thinkers of the Middle Ages were wanting in historical mindedness. But here, as in other essays, just when the reader is warmed up to the subject, he is disappointed to find himself at the end. One wishes that Mr. Hoffmann would devote his undoubted powers of historical interpretation and graceful writing to studies on a more ambitious scale.

Yet another book on the Society of Jesus, *The Jesuits*, by Gaëton de Bernoville, an abridged translation by Miss Kathleen Balfe (B.O. & W. : 7s. 6d.), summarizes the life of its founder, relying mainly on the latest life of St. Ignatius by Dudo; describes the Exercises, chiefly according to the mind of de Grandmaison; analyses the Constitutions, with an eye, for the most part, on the training and life of the Jesuit scholastic; then draws a picture of the "trained Jesuit," as the Constitutions would seem to the author to wish him to be. In further chapters the Society is studied in its works; in its opposition to the false doctrine of the sixteenth century, in its work on the foreign missions, in its colleges and schools. A last chapter discusses the so-called "power" of the Society, which is chiefly concerned with defending its good faith and good works against its calumniators.

#### BIOGRAPHICAL.

Though the author of *Memories of Charles de Foucauld*, by Father George Gorée, translated by Donald Attwater (B.O. & W. : 7s. 6d.), disclaims any intention of writing a biography, nevertheless his method may well reveal a portrait of the man better than would an ordinary Life. The "memories" are chiefly taken from de Foucauld's own journals and letters, in such a way that we see the same personality, in spite of the great difference between the first picture and the last. "Your lordship will find nothing eccentric or peculiar in M. de Foucauld, but an irresistible power" (p. 57). Such is the recommendation of the Abbé Havelin, when he sent his penitent into the Sahara; it may also be taken as the text of this admirable study. For to many de Foucauld seems not a little eccentric, however saintly; as one reads these pages, with their practical sense in the midst of saintly heroism, one realizes that eccentricity is not the right word. "I continue to work on the Tuareg dictionaries, grammar and texts, which will be indispensable to those who come after" (p. 121); this kind of thing, and there is much of the kind, shows how practical the saintly man was. His death was worthy of his heroic life; the reader of this book will not wonder that de Foucauld has many admirers.

Under the title **A Modern Galahad** (Coldwell: 10s. 6d.), Father Albert S. Foley, S.J., has given us a new life of St. John Berchmans. It is new in the sense that it is founded on the recent researches and publications of two Jesuit Fathers in Belgium, Father Schoeters, S.J., and Father Severin, S.J. But not on these alone; the author has so studied history and topography as to make the boy saint live in his surroundings. With these as his material, making special use of the saint's schoolboy exercises and letters, of which full translations are given, he shows us how very ordinary, yet how very true, was the life John Berchmans lived. His religious life is illuminated in the same way, more especially by the notes of his spiritual diary, showing entries that anyone of us might have written. It is this side of the saint that has been emphasized, only to make the sanctity more apparent.

Modern conditions in Spain will give a special interest to a study of circumstances under Moorish domination in the ninth century. This is to be found in **A Saint Under Moslem Rule**, by Justo Pérez de Urbel, translated by a Benedictine of Stanbrook Abbey (Coldwell: 10s.). The author has taken as his centre St. Eulogius of Cordova; round him he has reconstructed a picture of the times, showing us the truth of the Moslem tyranny, the humiliation and even degeneration of Christian life under it, the flame that still smouldered underneath. We learn much of the Mozarabic Rite, and of the work of its monks and scholars in preserving and bringing back learning and the Faith to Spain. Then we come to the age of the martyrs, whose praises Eulogius proclaimed and sang while he was himself in prison. It is a long-drawn, ghastly tale; yet as we read we realize the character that remains with martyred Spain to this day. Eulogius, the champion of the martyrs, was at last to win his own crown. His body, taken to the north, served as the centre of one of the inspirations that ultimately won back Spain's freedom.

Two new volumes in the series "Idéalistes et Animateurs" describe, with the nervous vigour characteristic of that series, two more inspiring characters: the one, **Le Serviteur de Dieu, Siméon-François Berneux (1814—1866)**, by the well-known author of the *Life of the Curé d'Ars*, le Chanoine Francis Trochu (Bonne Presse: 8.00 fr.), gives us an account of one of the most stirring of the Coreau martyrs, whose cause of beatification has been introduced; the second is of another type: **Charcot, le chevalier du Pôle**, by Marguerite Verdat (Bonne Presse: 8.00 fr.), tells the story of the French explorer of the North who perished with the crew of the "Pourquoi-pas?" off the coast of Iceland last year. The story contains much more than the record of Arctic exploration; for Charcot was a man of many parts, in peace and war, at home and abroad, on land and on the sea.

Not less inspiring, written with an enthusiasm which no English

author would venture to attempt, is *Trésor des Héros*, by José Germain (Editions Spes : 12.00 fr.). The writer begins with an analysis of true heroism ; then he takes us to Africa, and describes some of those heroes who have helped to make French Morocco, and in many cases have died for it ; Lyautey, Laperrine, Mézergues, and others. Even the Foreign Legion receives its meed of honour, and, of course, the Unknown Soldier. It is a book that may well stir the soul of a lover of one's country ; parenthetically it illustrates the difference between the French and the British ideas of colonization.

#### LITERARY.

Mr. W. J. Blyton, in his new book, *We are Observed; A Mirror to English Character* (John Murray : 7s. 6d.), positively bewilders us with his range of literary acquaintance. He brings to life before us everybody that has been anybody in our English literary world from Chaucer to Chesterton. They are grouped, more or less, in chapters, as if they are standing together waiting for a bus ; while waiting, first one and then another reveals the contents of his mind. But Mr. Blyton keeps them chiefly to one theme ; practically he has asked them all what they think of Englishmen and the English character, and has gathered their reflections in this book. The result is a new and wonderful anthology of passage after passage which enable us to see ourselves as our best character-students have seen us through the centuries. Naturally, as Mr. Blyton comes to modern authors, he warms still more to his subject ; for he is convinced that, whatever else we have lost, our modern writers excel in the delineation of character. All the time, while the authors are allowed to give their portraits of men, Mr. Blyton gives us portraits of the authors ; an exhaustive index at the end of the book shows the extent of the crowd that has passed our window while we have read.

Miss Dorothea Brande, in *Letters to Philippa* (Sheed & Ward : 5s.), addressed to a god-daughter at school, stands up against the so-called "popular" criticism of so-called "popular" literature, evidently convinced in her own mind that she has only to tell the truth about it and her god-daughter, and many others, too, will at once respond. And we believe they will. Author after author is shown up in his or her true colours, books and "pictures" are analysed and described in their true colours, and we can almost know that Philippa in her heart accepts every page. Possibly she might jib at the "Letter on Summer Reading" ; an English young lady, at any rate, would find the list recommended a tough morsel. But for the rest there is little that we would not endorse ; though we imagine the ground covered is far wider than the average English reader would traverse. Still the principles taught in the book are of the best standards of criticism ; and on that account

we heartily recommend it. One thing further it shows us; that is, how subtle and far-reaching is the anti-God propaganda, all built, as it is, on the fallacy that to accept God, and a moral code, is to be behind the times.

Devotees of "Thomas à Kempis" will welcome a most interesting book—**The Following of Christ; The Spiritual Diary of Gerard Groote**, translated into English from original Netherlandish texts as edited by James van Ginneken, S.J., of the Catholic University of Nijmegen, by Joseph Malaise, S.J. (America Press: \$2.50), for it is not just another translation of "à Kempis" nor a learned argumentation about authorship. It is the translation of the "Following of Christ" not as edited by Thomas à Kempis, but as originally written by Gerard Groote, the Father of the Modern Devotion and Founder of the Brethren and Sisters of the Common Life. Since the discovery of the Lübeck manuscript in 1921 the convictions of scholars have turned away from à Kempis in favour of Gerard Groote. The internal evidence of this text leaves little doubt about the authorship. There is a considerable difference between the Latin edition of Thomas à Kempis as we know it and the original Dutch text of which we here have the English translation. The reading of the "Following of Christ" becomes more interesting now that we—owing to the changed order of chapters and the omissions of Thomas's interpolations—can follow the history of Groote's spiritual progress. The understanding of this diary is made easier by an introduction which explains the construction of the book and gives briefly the main arguments for Gerard Groote's authorship.

From Basil Blackwell, Oxford, come two welcome reprints, of characteristic excellence, each containing a well-reproduced portrait. They are the **Phoenix and Turtle** collection of poems, on the one theme, by Shakespeare, and some of his friends, including Ben Jonson, and the **Songs and Lyrics** of the latter. Works by other well-known poets are published in this series (2s. 6d. net, each), but the issue of these two in particular marks the recent tercentenary anniversary (August 6, 1937) of "Rare Ben Jonson."

The Rev. Clarus J. Graves, O.S.B., has published an interesting group of three Morality plays, based upon, or suggested by, famous originals (and obtainable from the author, at St. John's Abbey, Collegeville, Minn., at 50 cents a copy). The plays are **Everyman; The Great Theatre of this World; and Man Goes on Trial**. They have been skilfully adapted and presented by Father Graves, so that they appear in a fresh guise, but with no less appeal than in the earlier forms. Indeed, their dramatic effect is heightened by his masterly handling and development of theme and character—and their lesson, in consequence, more emphatic than ever.

A booklet of verse entitled **Eld, Etc.** and published by William

Reeves, gives no indication as to authorship (beyond a laconic "author of *Other Poems*"), and the verses themselves are hard to "place." They are curiously uneven in quality, and range from lines of the merest bathos to others which bear the impress of deep feeling. The lyric "A Return," slight as it is, stands out from the surrounding welter of "wordiness" as evidence that this writer can, when he will, control and condense both thought and word with successful results.

It might seem rather unexpected on the part of the University of Milan to publish a volume in commemoration of Leopardi, whose writing is so out of tune with Catholic thought and the pessimism of whose poetry is so divorced from Christian hope. But a University cannot ignore genius, even if it cannot defend the forms of its manifestation. Nor can an Italian University be expected to ignore an Italian genius. Students of Italian poetry therefore will welcome the collection of papers published by the University of the Sacred Heart for the centenary of the death of Giacomo Leopardi—*Conferenze Leopardiane, tenute nel centenario della morte* ("Vita e Pensiero": 1938, pp. 211). The first paper, by Father Gemelli, Rector of the University, explains why the University has thus commemorated the centenary of Leopardi's death.

The University further adds to its series of classical publications a study of the fame of Hesiod—*Esiodo nel Mondo Greco*, by C. Buzio—among his own people of Hellas down to the end of the fourth century B.C. If Homer was the Bible of the Greeks, Hesiod was admitted to a place alongside him and might be said to take the place of the Sapiential books. This monograph will be of interest to all who read such literature, and to those who try to understand what was the Greek feeling for Nature. It is a pleasure to note that some English works of scholarship have helped to its composition, but the references to them require revision by someone competent in that language.

No Middle High German author seems to have held the attention of scholars for the past century so much as Wolfram von Eschenbach, and one is pleased to see that the latest contribution to the already considerable volume of literature about him comes from the Catholic University of Nijmegen in Holland. In *Wolframs Parzival, S. Johannes der Evangelist und Abraham bar Chijsa* (*Disquisitiones Carolinae*, Tom. XI: 2.90 fl.) the author, Dr. J. C. Daniëls, S.J., presents a synthetic treatment of the various puzzling questions which confront the student of *Parzival*, Wolfram's greatest work, and finds that, to whatever conclusions the examination of isolated problems may seem to lead, this comprehensive study of them all in full perspective shows decidedly that Wolfram, when he wrote *Parzival*, was greatly influenced by the Apocalypse of St. John. In the latter part of his book, Dr. Daniëls offers with great courage a new answer to the vexed



question of the identity of "Kyô," a mysterious personage cited by Wolfram as his authority. Though one may be strongly inclined to the view that Kyôt never existed, and that Wolfram introduced him for the sake of a little mysterious realism, yet one must give Dr. Daniëls the credit of gathering a number of items which might point to the identity of Kyôt with a noted figure of medieval Provence and Catalonia, the Barcelona Jew, Abraham bar Chija Ha-Nassi, also known as Abraham Judaeus and Abraham Savasorda, who flourished a century before Wolfram. Dr. Daniëls's book is, naturally, of immediate interest to German scholars to whom we recommend it; a number of points, however, fall within the more general area of those interested in medieval studies.

Students of early Christian literature will welcome the latest addition to the historical publications of the University of the Sacred Heart: *Studi Dedicati alla Memoria di Paolo Ubaldi* ("Vita e Pensiero": 50.00 l.). As a boy, Paolo Ubaldi was a protégé of Don Bosco in Valdocco, and it was Don Bosco who first encouraged him to give special attention to early Christian literature. When Ubaldi became a Salesian and a priest, his Superiors encouraged him to keep up his study of Christian antiquity. When the University of the Sacred Heart was established, Don Ubaldi, now a well-known scholar, was offered the Chair of Early Christian Literature—the first chair of the kind to be established in Italy. He has since died and the present volume of studies in early Christian literature is meant to render homage to his memory and to continue his work. It is a most appropriate testimony of esteem: for the twenty-nine studies in this volume are distinguished by deep scholarship, and they deal with a great variety of works from the first four centuries of Christian literature—from the *Magnificat* to the *Tomus Leonis*. Besides great Catholic scholars such as Mgr. Kirsch, Father Delehaye, S.J., Father Vaccari, S.J., Father Wilmar, O.S.B., and Father Silva-Tarouca, S.J., it is noteworthy that professors in the Royal Universities of Milan, Genoa, Rome and Bologna—for so long the strongholds of anti-clericalism—have also collaborated in the production of this volume.

#### FICTION.

American boys have reason to be grateful that they have one like Father Charles J. Mullaly, S.J., to write stories for them. His latest book, *The Bravest of the Virginia Cavalry and other Stories* (Apostleship of Prayer, N.Y.: \$1.00), is a model of its kind. Every story is full of life and interest, full of the emotion which a boy loves, and also full of healthy instruction which, learnt in this way, a boy is not likely to forget. There are lessons from mistakes made in life; there are also good pictures of worthy

successes. Instead of selecting the stories one likes best, one prefers to guess which most pleased the author himself. One would suggest, "Below the Rio Grande," "God's Christmas Trees," and "Mammy." We would strongly recommend this collection of stories to any library of boys or girls.

A story concerned mainly with modern conditions in Nazi Germany and Soviet intrigues there and in France written by Margaret Sothorn and translated by Barbara Carter, inclines somewhat to melodrama, but shows first-hand knowledge of the reactions in Europe to the changes wrought by the War, particularly amongst Catholics. But, although it is meant to show how absurd is the ideal of materialistic Communism in contrast to Christianity, neither the one nor the other is described with sufficient definiteness to make the contrast living. However, it can be read with interest because of its clever dialogue and picturesque descriptions.

Mr. Douglas Newton has many readable and even exciting stories to his credit but none shows more evidence of clear design and effective execution than his latest, *Infinite Morning* (Cassell: 7s. 6d. n.), a study of a self-made man, determined from boyhood to get on and get up, and endowed with the requisite intelligence to know the means of advance and the will to concentrate on those means to the apparent exclusion of all other human interests. His one weakness was a chivalrous impulse to resent injustice to others—to women who could not defend themselves—which twice nearly wrecked his material progress and on the third occasion did save him, at the cost of all he had striven for, from the fate of those who have peace in their riches. The tale is brilliantly told, with shrewd comments from the narrator that keep the scale of moral values right, lively epigrammatic conversation, and vivid character-drawing. The book stands out from the ordinary novel by its generous use of material and the fine literary sense which pervades it. The public will want more of the sort.

#### MISCELLANEOUS.

There is the firm hand of the expert in *At the Bedside of the Sick, Precepts and Counsels for Hospital Nurses*, by Mother Catherine de Jésus-Christ, translated by E. F. Pester (B.O. & W.: 5s.). The writer was once Superior of the Pasteur Hospital in Paris, and she writes from the vantage of years of experience. But not only that; she writes with a keen understanding of the little things that matter in a nurse's behaviour, to the patient, to the doctor, and to the nurse herself. It is these things she stresses in these chapters, some of them obvious enough when pointed out, yet requiring genius to notice them. There is a chapter for missionary nurses, full of good things.

The simple "story of a soul," *Miss Kate*, which Father Thurston has "introduced" (B.O. & W.: 3s. 6d.), has many things to

recommend it: the initial picture of the kind of life which has brought the loss of faith, and of much else, to many of our Catholic poor; the wonderful ways of grace in the midst of the worst surroundings; the secrets of that same grace, with its intense realization, where it may be least looked for; the satisfaction when home is reached at last; the mysterious modes by which God draws a soul to a vocation prepared for it. All this one may study in this unassuming little book, which will win many readers just because of its simplicity and candour.

Mr. Walter Shewring has recently published a collection of fifty **Greek and Latin Versions** (Dent: 7s. 6d.) remarkable for good taste and orthodoxy of scholarship. It is a sign of the times that more than two-thirds of these are "proses," mostly in the style of Plato, Demosthenes, and Cicero, though there is one Tacitean piece, and a noble tribute to Herodotus in that which treats of the silence of the giraffe. Besides the Burke-Fox-Macaulay models, which are the stock-in-trade of the prose writer, there are versions of moderns too, including Father Gerard Hopkins, Christopher Dawson, and Father M. D'Arcy; while Sherlock Holmes and Dr. Watson hold Euripidean converse as Orestes and Pylades. (It is indeed doubtful if the modern reader would appreciate anything more serious in the Euripidean vein than this gentle parody.) Perhaps in another selection from his riches Mr. Shewring will give us more adaptations of the curt and varied diction of Tacitus to modern prose, since this century is so largely Tacitean, both in outlook and expression. But for what he has given we are very grateful, and for the beautiful printing of the book, which is a joy to both mind and eye.

**The Report of the Nineteenth Annual Meeting of the Franciscan Educational Conference** (Capuchin College, Brookland, Washington, D.C. : \$1.00) is again most instructive reading. The subject chosen for this year was "Religious Instruction"; all the papers read have their practical application for ourselves. The training of religious instructors, clerical and lay, the giving of religious instruction, in schools and colleges, and to those who do not attend Catholic schools, the co-ordination of Scripture, Church History, and the Liturgy with Religious Instruction, all these are discussed by various writers, all of whom have both expert knowledge and long experience. The Report concludes with an astonishingly practical "Religious Teacher's Library" of over forty pages, containing, under various headings, lists of books, all with notes estimating their special purpose, which many a teacher will be glad to possess.

#### PERIODICAL.

A new periodical edited by the Dutch Jesuits is an eloquent testimony to their enterprise and ability. As distinct from *Studiën*,

their monthly review of general interest, the *Bijdragen*, containing contributions from their philosophical and theological faculties, will be devoted to longer and more fundamental articles. It will appear (edited from Tongersche Straat 53, Maastricht, at 5.50 fr.) three or four times a year. The first number (206 pages) proves that it can compete in interest with any publication of the kind. It opens with an interesting analysis of St. Augustine's individualism by the late Professor P. Hendrikx; Professor Dr. V. Cremers of Louvain proves that a positive doubt as to St. Irenaeus's Millenarianism is justified; Professor Dr. F. Tummers of Maastricht writes an illuminating exposition of the much disputed problem of our Lady's *coneritum* and endeavours to throw new light on the question with the aid of the doctrine of the Salmaticenses on the *meritum* of the Old Testament Fathers. Then follows an inspiring study on the essence of Apologetics in which Professor Dr. F. Malmberg of Maastricht, by means of an explanation of the "natural desire" to see the essence of God and a penetrating analysis of the "actus fidei," proves Fundamental Theology to be a theological science in the strict sense. Professor Dr. H. Thielemans of Louvain begins a comparative study on Kant and Scholasticism and demonstrates, contrary to the common opinion, that there are no real contradictions in the positive part of Kant's philosophy. In a survey of Missiology Professor J. Sleijffers of Maastricht gives a valuable analysis of the true conception of the Mission and an appreciative commentary on Protestant Mission Literature. Those who do not read Dutch will surely regret—in view of what is here presented—that gap in their education.

#### MINOR PUBLICATIONS.

Amongst new C.T.S. twopenny pamphlets the most useful is **The Unmarried Mother and her Child**, in which Miss Mary Cunnean, S.R.N., treats the problem most sanely and constructively, and Father Martindale, S.J., supplies a very helpful Foreword. **Correspondence Catechizing**, by Rev. H. C. Fincham (Junior Course for country children from six to nine years), develops a very suggestive system of reaching the many children who are too out of the way for parochial attendance or visiting; **The Bible in Catholic England**, by Rev. T. E. Bird, contains a vast amount of information, much of it corrective of non-Catholic legend, concerning the fortunes of the Bible in Catholic England and, not so fully, after the Reformation. A pamphlet to be widely read and distributed in this fourth "centenary year of the English Bible." Another batch of Catechism **Lesson Leaflets** (Nos. 15—20), Junior Series, compiled by "our Lady's Catechists": these pre-suppose plenty of teaching-time and a good deal of initiative on the part

of the teacher, but the result should be a thorough understanding of the Faith. Mgr. Gonne describes with sympathy and understanding the life and work of St. Peter Fourier and the Ven. Alix le Clerc, co-founders of the "Canonesses of St. Augustine of the Congregation of our Lady," an educational body which from its beginning in 1597 till the present day has done great work for girls.

**The Catholic Mind** contains much good reading in the reprints of March 22nd and April 8th. The former has several inspiring papers on different aspects of the "Call to Youth"; the latter reprints from *The Tablet* a damning comparison between the anarchy of Red Spain and the order and discipline of the Nationalists, by a non-Catholic journalist, Denzil Batchelor.

In three striking pamphlets—**Prayers are always Answered**, **Thanks to the Communists**, and **The Wisdom of the Wise**—published by *The Queen's Work*, St. Louis (10 cents), that admirable writer Father Daniel Lord, S.J., gets his lesson across in his usual arresting manner.

The views of the average Italian about **This Abyssinian Business** (A. Romano, 586 Gallowgate Street, Glasgow: 1s.), are stated with much candour and eloquence by "Britalicus" in a pamphlet with that title. They are worth reading at this time if only as an off-set to the average English views, though they would have been more convincing if better documented.

Of three pamphlets on Spain, **My Spanish Adventure** (Social Forum Press: 10 cents) is a gossip account by a Canadian journalist, J. S. Connolley, of experiences amongst the Nationalists; **Controversy on Spain** is a correspondence between H. A. Gwynne of *The Morning Post* and a Red Spanish journalist, A. Ramos Oliveira; whilst the third, **The Tragedy of Spain** (B.O. & W.: 1s.), a much weightier document than either, by Dr. van Vollenhoven, ex-Dutch Ambassador to Madrid, is a terrible indictment of Red rule prefaced by an historical account of Spain's turbulent history.

**The Fifteenth Annual Report of the Central Catholic Library** of Dublin is a cheery record of progress in every direction and should stimulate both donors and readers to make the Library better known and used. Even in Catholic Ireland, there is a Battle of the Books, and the Faith is assailed by subversive propaganda of every sort which can be effectively met by the diffusion of good literature.

That very estimable charity, St. Francis's Leper Guild, issues in its 42nd **Annual Report** a detailed account of its work in ameliorating the lot of some of the six million lepers of the world. Nearly £2,270 have been distributed amongst some 50 Leper Settlements. The London Secretariate is at the Convent of the Franciscan Missionaries of Mary, 27 Claverton Street, S.W. 1.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- BURNS, OATES & WASHBOURNE, LTD.,** London.  
*The Way of the Just.* By Edwin Essex, O.P. Pp. vi, 78. Price, 2s. 6d.  
*The Garden of God.* By Robert Eaton, Cong. Orat. Pp. vii, 91. Price, 2s. 6d.  
*The Rise and Decline of Marxism.* By Waldemar Gurian. Pp. xi, 184. Price, 7s. 6d.  
*Our Father; Hail Mary; My Little Friend Jesus.* Illustrated by Ida Bohatta-Morpurgo. Price, 1s. each.  
*Communist Attack on Great Britain.* By G. M. Godden. Pp. 109. Price, 2s. 6d.
- CASELL & CO., LTD.,** London.  
*Infinite Morning.* By Douglas Newton. Pp. 202. Price, 7s. 6d. n.
- COLLEGE OF THE IMMACULATE CONCEPTION,** Montreal.  
*Le Privilège de la Foi.* Fasc. III. By Louis Chaussegros de Léry, S.J. Pp. 166. Price, \$1.50.
- DESLÉE DE BROUWER,** Paris.  
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